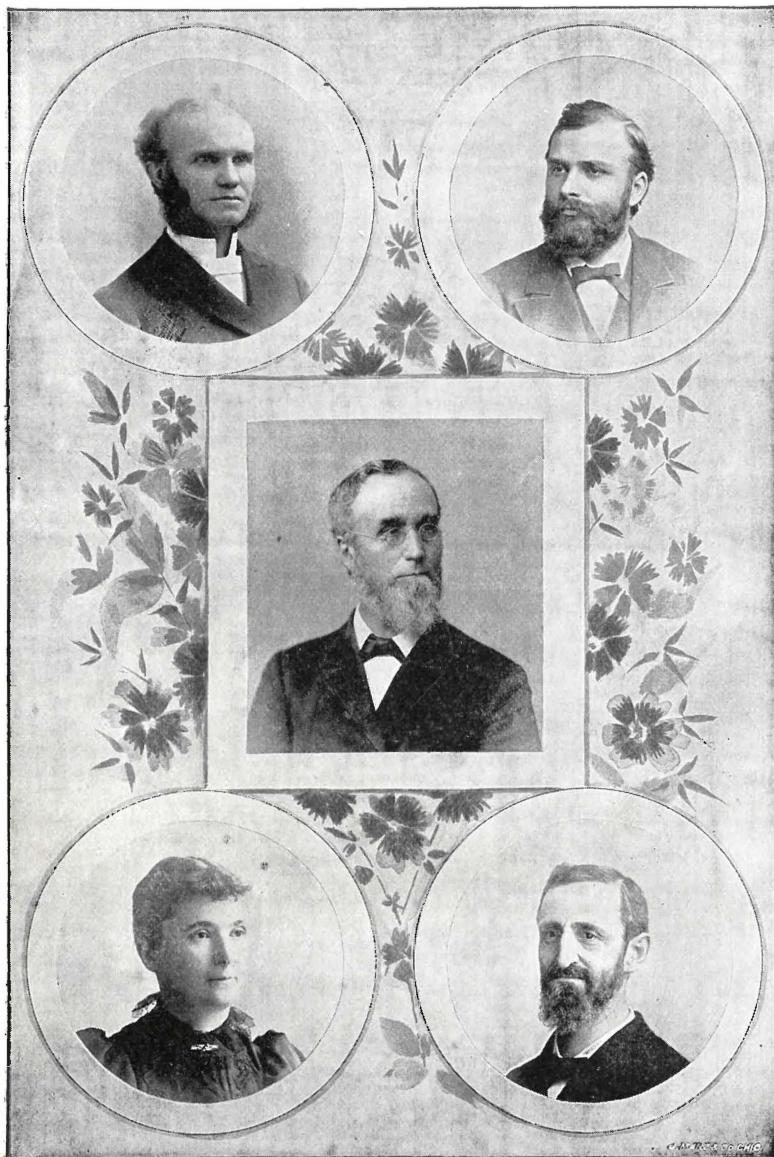


CONGRESS  
—OF THE—  
EVANGELICAL  
ASSOCIATION.



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# THE CONGRESS OF THE Evangelical Association

A Complete Edition of the Papers Presented at its  
Sessions held at  
THE ART INSTITUTE OF CHICAGO  
September 19-21, 1893

Compiled and Edited by  
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With an Introduction by  
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Editor of the Evangelical Messenger.

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## Foreword.

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"Of all the things which man can do or make here below," says Carlyle, "by far the most momentous and wonderful and worthy are the things we call books." "Books," says Milton, "are not dead things, but do contain a potency of life in them to be as active as the soul was whose progeny they are." "Oral address," says another, "will always have its place and power; but it touches only thousands while the printed page reaches its tens of thousands." Need we wonder then that of making many books there is no end?

Seldom or never has a more felicitous opportunity presented itself for making a book of the variety, proportions, interest, and attractiveness of this volume. The novelty and absorbing interest of the occasion which gave it birth; the large attendance and enthusiastic participation at the Congress of the Evangelical Association, and the sterling merit of the addresses there delivered, deserve that these should be preserved in book form, and thus also become accessible to the thousands of our friends who found it impossible to attend the congress.

The Editor's plan was to let the addresses speak for themselves, and, as nearly as might be, in the order in which they were given. Any deviation from this order can be accounted for either by the stronger claim of logical sequence, or transposition deemed advisable to cover omissions of extemporaneous addresses which their authors failed to reproduce. The plan of illustrating the book embraced all the officers of the Committee on Organization and the leading speakers as per program; but a few asking to be excused

or failing to respond, the groups were filled up in a way which will readily commend itself to every discerning and fair-minded Evangelical. Should any one think to find a lack in addresses, portraits or biographical sketches in the plan herewith outlined, he may rest assured that it is not for want of our asking.

Sincere thanks are due the many contributors for the ready consent to the use of their manuscripts for this publication, as well as the several translators of the addresses delivered in German; and to the Parliament Publishing Company, of Chicago, for permission to copy their pictures of President Bonney, Dr. Barrows, and the Art Institute.

And now may He, who has in this enterprise so signally blessed the Evangelical Association also bless the reading of this volume to thousands upon thousands of our membership and their friends; and may we all, especially our promising and devoted workers in the Young People's Alliance, succeed in rendering the best service of our life unto Him that loved us, and washed us from our sins in His own blood, and hath made us Kings and Priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.

G. C. K.

*Centennial Church, Chicago,  
Easter-tide, 1894.*

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## Introduction.

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That this last decade of the nineteenth century should witness the coming together in the New World of the leaders of the most widely divergent systems of thought and of the most antagonistic religious cults of the world, in a great Congress for peaceful discussion of the deepest problems that perplex the human heart, and of the highest religious conceptions attained by struggling intellect, must excel the anticipations of the most sanguine of religious optimists. But it was brought about. The spectacle presented in the great building of the Art Institute, Chicago, where Coptic Patriarch, and turbaned Turk, Greek Archbishop and Roman prelate, Hindoo, Brahman, Confucian and Christian scholars mingled in friendly intercourse, bringing together the rays of light that have beamed in mildest radiance upon the upturned faces of sincere souls everywhere, was, to say the least, sublimely inspiring and thrillingly suggestive.

The idea of such a gathering was an inspiration from on high. The realization of that idea was the work of genius. It was made possible only by the peculiar genius of Americans for practical things. The Orient might dream of such an Utopian scheme, but only the Occident could make the gorgeous dream an even more gorgeous reality.

Whether upon the whole, the immediate results of this great Parliament have been all that its projectors hoped and planned for, may remain a question. The future will show that it was an event of stupendous import in the history of the kingdom of God upon the earth. Its proportions will

rise into statelier magnitude as the years go by, and from this lofty mountain summit of modern theophany, streams will flow out that will yet water the earth as the very garden of the Lord.

Christianity knows both the strength and the weakness of heathen religions, as it never knew them before. Perhaps, too, in this fierce light its own weaknesses in its present form may have been exposed. But it is also clearer than ever, that no weaknesses are inherent in the Christian system. Heathenism paid unwitting tribute to the irresistible power and surpassing glory of the Christian religion, and verily caught visions of the matchless Christ, that made it mute with wonder. Nothing is clearer to-day, in the after glow of this glorious vision, than that heathenism is essentially doomed, and that Christianity is destined to be ultimately triumphant.

The Congress of the Churches showed the essential unity of all Christians. Divisive lines exist, it is true, but they are on the surface. In the depths all feel the pulse-beat of the Man of Calvary. All recognize Jesus as Lord, and His Word as the law of life. In this marshalling of the clans it was demonstrated that all follow the leadership of the peerless Christ.

In this Congress of Churches, that of the Evangelical Association was one of the most notable for attendance, interest and enthusiasm. When compared with others, the proportionate attendance was without doubt the largest of all. This is mentioned not boastingly, but simply as a fact. It is, however, not so much in relation to other Churches that we measure the importance of this historic gathering, but in relation to the Evangelical Association itself. It is not too much to say that it was the crowning convocation of the first century of our existence as a Church—and will be so recognized in the future.

In the addresses prepared and delivered on this occasion, and published in this memorial volume, we have a striking exposition of the history, doctrine, polity, traditional genius, life and thought, aim and mission of the Evangelical Association. These facts have never before been so brought together. He who will attentively read these papers, will find in them a rare fund of information, and a true portrait-ure of the denomination. He will see the individuality of our Church clearly defined.

The publication of these addresses will serve to remove prejudices and misconceptions which may exist in the minds of those but imperfectly acquainted with our Church. It will serve to familiarize our own people more with the genius, spirit, character, and past achievements of our Church. It will awaken sympathy for and knowledge of the future aims of the Church. I am free to say that I regard it as a most valuable contribution to our denominational literature. The Board of Publication did a wise thing when it ordered the preparation and publication of this volume.

In the preparation of the program the Committee had to keep in view not only the scope of the subjects to be treated, but secondarily also the idea of territorial representation, selecting the speakers from the various sections of the Church East and West, including East Pennsylvania from the East and the Wisconsin Conference from the North-West. The program of the Woman's Congress greatly extended the territorial representation, including even Europe and Japan. The program for the Young People's Alliance Day, which was prepared with special care by the Board of Control, found its plans necessarily modified by the fact that in some of the Conferences which it would have seemed desirable to recognize in the opportunities and honors of the occasion, up to that time comparatively little if anything had been done to push forward the organization

of the Alliance in local or Conference branches, so that they could not have been so recognized without apparent injustice to those who had manifested greater interest. Our friends may well believe that all these matters were carefully considered and faithfully treated in the Board.

The Rev. G. C. Knobel, M. A., B. D., who was appointed by the Board of Publication to prepare this work for the press, has been at great pains, and spared no labor to make the volume all that it should be in scope, arrangement, and contents. The first part of the work, devoted to a description of the preliminary arrangements of the Parliament of Religions, of which the Congress of Churches was so important a feature, is certainly complete and satisfactory. It helps the reader to understand the spirit and aims of the great gathering, and the place of our Church in it, as well as in the religious world represented in the Congress. The history of our own Congress is also very complete, as well as the reproduction of the series of papers presented. I trust the work will meet with a cordial reception, such as it merits, because of its historic interest and literary value. It can not fail to be a blessing to our Church, wherever it is read; for it will help to intensify that denominational spirit which is so necessary to the perpetuation of our institutions.

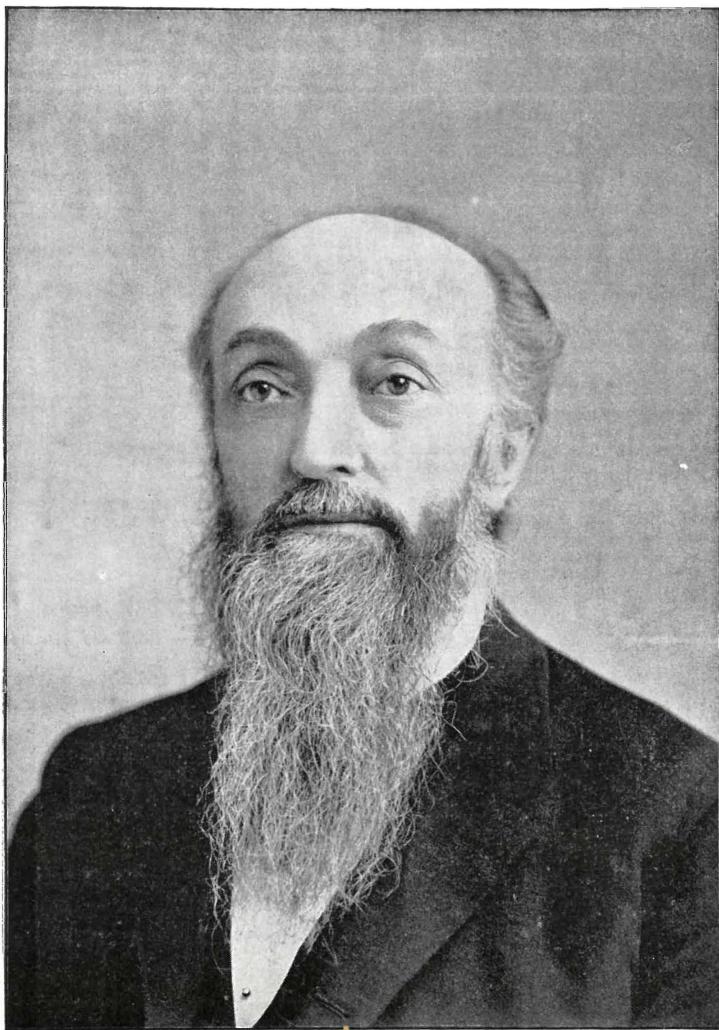
S. P. SPRENG.

*Cleveland, March, 1894.*

# PART I.

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PRELIMINARIES.



HON. CHARLES CARROLL BONNEY.

“WHAT MEN DEEMED IMPOSSIBLE, GOD HAS FINALLY WROUGHT. THE RELIGIONS OF THE WORLD HAVE ACTUALLY MET IN A GREAT AND IMPOSING ASSEMBLY; THEY HAVE CONFERRED TOGETHER ON THE VITAL QUESTIONS OF LIFE AND IMMORTALITY IN A FRANK AND FRIENDLY SPIRIT, AND NOW THEY PART IN PEACE, WITH MANY WARM EXPRESSIONS OF MUTUAL AFFECTION AND RESPECT.”

# CONGRESS OF THE EVANGELICAL ASSOCIATION.

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## CHAPTER I.

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### The World's Fair of 1893 and Its Auxiliary.

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#### SECTION I.

##### *The Hon. C. C. Bonney and the World's Fair.*

The World's Fair of 1893 was in charge of a corporation, organized for that purpose under the laws of the State of Illinois under the name of the World's Columbian Exposition. This corporation was approved by the government of the United States for that purpose.

The World's Columbian Commission consisted of two commissioners from each State and Territory of the United States and the District of Columbia, with eight commissioners-at-large, appointed by the President of the United States, to co-operate with the directory of the Exposition in the work involved.

When many minds were thinking hard how to make this Exposition a greater success than had ever before been achieved in that line, the Hon. C. C. Bonney brought forward a scheme for a series of World's Congresses in connection with the Fair, intended to set forth on what has been declared "a scale of unexampled majesty," the achievements of mankind in all the departments of civilized life, and to

promote future progress by the fraternal co-operation of the enlightened minds of all countries.

Thousands of this and future generations will thank Mr. Bonney for the advancement of this splendid scheme. He himself has said that he believes it to be an inspiration from God. The following brief sketch of his life will be appreciated, as well as his picture, which forms the appropriate frontispiece of this chapter.

HON. C. C. BONNEY.

Charles Carroll Bonney, president of the World's Congress Auxiliary of the World's Columbian Exposition, was born a farmer's son at Hamilton, New York, in 1831, and was educated in the public schools and at the Hamilton Academy, but chiefly by private study, with many advantages from Madison University, though engaged in teaching instead of pursuing the regular college course of study. At the age of nineteen he removed to Peoria, Ill., where he taught an academic school for two years. He had begun to read law at seventeen, was admitted to the bar at twenty-one, and had begun to write for the public press at the early age of nineteen. He removed in 1860 from Peoria to Chicago, where he has since resided.

His practice embraced all departments of law. Public press notices of many States describe him as a profound and accomplished lawyer, one of the most eminent and distinguished members of the Chicago bar, and a writer of wide reputation on legal and political subjects. He has been president of the Illinois Bar Association, and vice president of the American Bar Association, and has taken a leading part in the proceedings of both associations. In 1887 he was strongly recommended by leading legal, financial and other journals for appointment as one of the judges of the Supreme Court of the United States.

He was one of the originators of the law and order movement for enforcing the existing laws that began in Illinois in 1872, which attained a national organization and was changed at Toronto, Canada, in 1890, to "The International Law and Order League." Of this he has been repeatedly elected president, and as such he has delivered in the leading cities of the United States and Canada elaborate addresses in favor of law enforcement and setting forth the scope and purposes of the law and order movement.

In the field of practical reform Mr. Bonney's efforts have been important and largely successful. Among the leading reforms advocated by him are the following: Uniformity of State constitutions and general statutes, proposed in 1852; a national banking system, proposed in 1858 and adopted by Congress in 1864; railroad supervision by State authority, proposed in 1861, and adopted in Illinois in 1871; national regulation of Interstate commerce, proposed in 1878, and adopted by Congress in 1887, etc. He is also the author of a number of books on law and of numerous addresses and essays on important subjects.

## SECTION II.

### *The World's Congress Auxiliary.*

In announcing his project for these World's Congresses Mr. Bonney said: "To make the Exposition complete and the celebration adequate, the wonderful achievements of the new age in science, literature, education, government, jurisprudence, morals, charity, religion and other departments of human activity, should also be conspicuously displayed, as the most effective means of increasing the fraternity, progress, prosperity and peace of mankind;" and after setting forth the general plan he expressed the hope that "such congresses, convened under circumstances so auspicious, would doubtless surpass all previous efforts to bring about a

real fraternity of nations, and unite the enlightened people of the whole earth in a general co-operation for the attainment of the great ends for which human society is organized."

The organization and direction of this enterprise has been in Mr. Bonney's charge from the beginning. The author of a good idea is generally the best man to carry it into effect. He was chairman of the preliminary committee to which the subject was first entrusted, and when, to meet the growing necessities of the work, the World's Congress Auxiliary was organized, he was made its chief executive and manager.

The World's Congress Auxiliary was constituted as follows:

1. A central organization, authorized by the directory of the World's Columbian Exposition, and recognized by the government of the United States as the proper agency to conduct a series of World's Congresses in connection with the Exposition.
2. A local committee of arrangements for each congress. This committee constituted the means of communication and action between the Auxiliary and persons and organizations that were to participate in a given congress.
3. Advisory councils. Each committee had adjoined to it, and constituting its non-resident, but active branch, an advisory council, composed of persons eminent in the work involved, and selected from many parts of the world. The members of such councils were invited to co-operate with the proper committees by individual correspondence.
4. General honorary and corresponding members were also appointed. They were invited to give their advice and co-operation in relation to the whole series of the proposed congresses.

5. Committees of co-operation, appointed by particular organizations, were recognized by the Auxiliary as representatives of societies, institutions or churches, and were cordially invited to an active participation in the World's Congress work.

“NOT THINGS, BUT MEN.”

This was the motto of the Auxiliary, conspicuously displayed at the head of all of its circulars. The general objects of the Auxiliary were set forth as follows in the large circular issued in October, 1892:

“1. To provide for the proper presentation of the intellectual and moral progress of the world, in connection with the Columbian Exposition of 1893, in a series of World's Congresses under the auspices of the Auxiliary, with the assistance of the leaders in all the chief departments of human achievement.

“2. More particularly, to provide places of meeting and other facilities, for appropriate organizations of a kindred nature to unite in World's Congresses in Chicago, at a convenient time during the Exposition season of 1893, for the consideration of the living questions pending in their respective departments; and to arrange and conduct a series of popular congresses in which will be presented summaries of the progress made, and the most important results attained in the several departments of civilized life, voiced by the ablest living representatives whose attendance can be procured.

“3. To provide for the proper publication of the proceedings of such congresses as the most valuable and enduring memorial of the World's Columbian Exposition of 1893.

“4. To bring all the departments of human progress into harmonious relations with each other in the Exposition of 1893; to crown the whole glorious work by the forma-

tion and adoption of better and more comprehensive plans than have hitherto been made, to promote the progress, prosperity, unity, peace and happiness of the world; and to secure the effectual prosecution of such plans by the organization of a series of world-wide fraternities through whose efforts and influence the moral and intellectual forces of mankind may be made dominant throughout the world."

### SECTION III.

#### *Inauguration of the World's Congress Auxiliary.*

The ceremonies of the inauguration of this enterprising institution took place at the Auditorium, the largest hall in the city of Chicago, on the evening of the 22nd of October, 1892. It was a large mass-meeting, and the attendance served to illustrate the interest of an intelligent and progressive public in the plans and promises of the Auxiliary. The eloquent Archbishop Ireland, of St. Paul, Minn., made the leading address. Among other things he said :

" Jackson Park, the pride to-day of Chicago, upon whose buildings, vast and stately, the majesty of the nation descended in dedicatory services, tells the resolve to redeem all promises, to realize all hopes. Hither shall be brought the product of labor and art, the treasures of earth and sea, the inventions of this wondrously inventive century, the fruits of learning and genius. The entire globe is astir in preparation to fill to repletion the palaces we have erected. The invitation has gone out to the world in all the fullness and warmth of the heart of this republic, and the nations of the earth have hearkened to it as they never did before to a voice calling them to an exposition. The best that America can bring, the best the world owns, shall soon be in Jackson Park.

" What may be added? I will give reply. What is there more important, more precious, than matter, and all

the forms with which matter may be invested? Is there not mind? What is there greater than all the results of the thought, the labor of man? Is there not man himself, the designer, the maker of his works? Bring hither, then, mind. Bring men—not merely the millions, anxious to see and to learn. These do we need; they do not suffice. Bring the men whom the millions desire to contemplate, and from whom they may receive valued lessons. Bring the thinkers, the workers, the scholars, the apostles of action, who have rendered possible, or have produced the marvels which will be housed in Jackson Park, whose dreams make toward the building up of humanity, whose arms reach out to the improvement of men along the lines of human progress. Let us have the Columbuses of our time. Let us have parliaments of the leaders of men convoked from all lands under the sun. In this manner is your Exposition complete in all its parts, truly representative of the age, and truly great. You have matter and men; you have the works and the workers. In men far more than in matter you have the highest products of progress. There is progress only when men grow. In men you have the potent means to determine the progress of the future. God has made men the agents of progress.

“ Expositions are held as indications of progress and as stimulants to its continuous growth. But what is progress? Its chief seat is not in matter; it is not in the changes of forms to which matter may be subjected. Matter is not an end to itself. It has no consciousness of its conditions. No benefit, no enjoyment comes to it, whatever be the uses to which it is put, or the shapings or the colorings which may be impressed upon it. Progress is in man. It is the growth of man in the faculties and powers of his being, in his empire over inanimate and irrational creation. Man alone progresses, for man alone is intelligent and conscious.

“ There is danger lest expositions where all is wood and marble, gold and silver, machinery and cereals, where matter alone feasts the eye and speaks to the soul, silently teach false lessons of progress. All is well with the world, it might seem, if matter is improved. Men seek matter and admire matter. Matter, then, is the all-important. The tendency of the times is already more materialistic than its well-wishers desire. Nothing should be done to accelerate it. There is need to repeat aloud the poet’s warning :

“ ‘ Ill fares the land, to hastening ills a prey,  
Where wealth accumulates and men decay.

“ This is the mission of the World’s Congress Auxiliary. It will put forth into the foreground man as the chief factor and first fruit of civilization and progress ; its programs of studies will bring out in clearest light his grandeur and final destiny.

“ There is the department of religion, crowning the work of other departments and perfuming them with the fragrance of heaven. Sublime the thought to have the proclamation go out from the great Exposition that God reigns, and that man is His servant ; that all progress begins and ends with Him who is the Alpha and Omega of all things.

“ Religion is at home amid parliaments of men working for progress in men. There is no progress deserving the name, where no provision exists for the growth of man’s spiritual nature. Nor can laborers in the field of progress afford to overlook the powerful aid which comes from religion to progress in the moral and social spheres. Without God’s love inspiring and God’s justice rewarding, men’s hearts are warped, souls are chilled, enthusiasm is transient sentiment.”

“ Exception has been taken to religious congresses on the ground that on so many points there will be no harmony

of thought and that truth will suffer by the juxtaposition of error. There is no force in the remark. The vital primordial truths regarding the supreme God will be confessed by all. The proclamation of these truths will be a great gain. Beyond this those who believe they possess the truth need not fear. Truth should not be timid. Rather should she court publicity on this, as on all other occasions, in order that she be known and loved. There shall be no discussions, no controversies. The purpose shall be to show forth in methods of peace what are the professions of faith and the religious works of the world at the present time. From the plans of the department of religion of the Congress Auxiliary naught but good results can follow."

## SECTION IV.

*List of Congresses Conducted under the Auspices of the Auxiliary.*

Congresses on the following subjects were held under the auspices of the World's Congress Auxiliary, continuing from the first of May to the last of October, 1893: Woman's Progress, The Public Press, The Religious Press, Medicine, Temperance, Moral and Social Reform, Commerce and Finance, Music, Literature, Education, Engineering, Art, Government; Congresses of the general department including those which could not well be held in their appropriate places, as on Arbitration and Peace, on Africa, on Medical Jurisprudence, Dentistry, Horticulture and Chess, Science and Philosophy, Labor, Social and Economic Science, Religion, Sunday Rest, Public Health, Agriculture. When we remember that some of these subjects were subdivided into many departments, and a separate congress held for each, we can form some conception of the breadth of this enterprise which was carried to a highly successful conclusion.

The following figures are from the official report of

Secretary Young, made at the closing session of the Auxiliary. There were 210 working committees, with a local membership of 1,600 and a non-resident membership of 15,000. In the organization of 210 congresses there were distributed 1,070,000 circulars. These congresses held 1,245 sessions, engaged 5,974 speakers, and the total attendance at all the congresses was over three-fourths of a million. "It was a gigantic undertaking," said Mr. Young in the course his address, "but it has been successfully accomplished, and you, ladies and gentlemen, who have scrupulously carried out the plans of your president, have advanced the thought of the world at least one hundred years."

#### SECTION V.

##### *The Art Institute of Chicago.*

It was generously arranged that these congresses should be held not at Jackson Park, the location of the Fair, where the charge for admission would have deterred thousands from attending often and many from attending at all, but at the Art Institute, centrally located, easily reached from the Fair seven miles to the south, as well as from the railway depots and from all parts of the city.

The Art Institute of Chicago is one of the public institutions of our city whose object is indicated in its name. When the need of new and enlarged quarters became apparent several years ago, the city council passed an ordinance granting a tract of land on the lake front, between Monroe and Jackson streets, for the erection of an art museum. The World's Columbian Exposition appropriated \$200,000 towards the erection of the building upon the condition that it should cost at least half a million dollars; that it should contain rooms and appliances suitable for the world's congresses, and that the building should be controlled by

the Exposition for the use of these congresses from May to November, 1893.

The building, so far as completed, extends around three sides of a square open on the rear toward Lake Michigan, where it is passed by the tracks of the Illinois Central Railway. In this open space two large temporary halls were built so as to be accessible from the main entrance to the Institute, the Hall of Columbus and the Hall of Washington, each capable of seating upwards of 3000 people. During the Congress on Religion the sessions of the Parliament of Religions were held in the Hall of Columbus, the largest meetings of the denominational congresses in the Hall of Washington, and the other denominational and smaller meetings in the 20 smaller halls of the Art Institute capable of seating from 200 to 700 persons each.

The Presentation Meeting of the Evangelical Association was held in the large Hall of Washington, the seven other sessions, three of which occurred on Young People's Alliance Day, were held in Hall VII, the most desirable of the smaller halls and one of the two largest of these. This room, in which our Evangelical friends and visitors spent so many profitable hours during the three days of our Congress, has become a place to which memory loves to revert in hallowed recollection. An illustration of the Art Institute is to be found elsewhere in this volume.

## C H A P T E R II.

## The Religious Congresses.

## S E C T I O N I

*Scope and Arrangements.*

The scope of these included Churches, Missions, Sunday-Schools and other religious organizations. Their object was explained to be "to unite all religion against all irreligion; to make the Golden Rule the basis of this union; to present to the world in the religious congresses the substantial unity of many religions in the good deeds of the religious life; to provide for a World's Parliament of Religions, in which their common aims and common grounds of union might be set forth, and the marvelous religious progress of the Nineteenth Century be reviewed; and to facilitate separate and independent congresses of different religious denominations and organizations, under their own officers, in which their business might be transacted, their achievements presented, and their work for the future considered."

The arrangements for these Congresses were intrusted to a committee of Chicago ministers representing a dozen different denominations. Rev. John Henry Barrows, pastor of the First Presbyterian church, was chosen as chairman of this committee and proved to be the right man in the right place. A large part of the credit for the extent and success of these congresses is due to his broad views, wise plans and patient labors.

## SECTION II.

*Sketch of Dr. J. H. Barrows.*

John Henry Barrows, D. D., President of the World's Parliament of Religions, was born at Medina, Mich., in the year 1847. He graduated at Olivet College, Mich., in 1867 and then pursued the study of theology at New Haven and at Union Theological Seminary, New York. He was Superintendent of Public Instruction in Osage County, Kansas, 1871-72. He then preached for the First Congregational Church of Springfield, Ill., as stated supply for three years, when he was ordained as a Congregationalist minister in 1875. He served as pastor of the Eliot Congregational Church, Lawrence, Mass., for six years, and of the Maverick Church, East Boston, 1881-82. Since Dec. 8th, 1882, he has been pastor of the First Presbyterian Church, Chicago.

In this position he has gained the reputation of being one of the most eloquent and popular pastors of the city. Large numbers of visitors flocked to his church during the World's Fair. He has lately written a life of Henry Ward Beecher, the "Shakespeare of the Pulpit," which is one of the best specimens of that kind of literature that has yet been published. He is also editing a History of the Parliament of Religions in two volumes, to be published by the Parliament Publishing Company of Chicago.

## SECTION III.

*Divisions of the Program.*

The program of the religious congresses was arranged in a three-fold order as follows :

## I. THE PARLIAMENT OF RELIGIONS.

This consisted of a series of Union Meetings in which the representatives of the different faiths from many lands participated. Its object was to give these various represen-

tatives an opportunity to present their views on the great subjects of religious faith and life. This was done not in an argumentative or disputative way, but each was expected to make the best possible statement of his views without attacking those of others.

#### II. DENOMINATIONAL PRESENTATIONS.

In these each participating denomination occupied the time assigned it in making the best and most comprehensive statement of the faith which it holds and the service which it claims to have rendered to mankind. Each participating body was expected to affirm its own faith and achievements without passing judgment upon any other religious body or system of faith or worship. Most of them followed in the main the suggestion given by Mr. Bonney to present in brief their history, their doctrines, and their polity.

#### III. DENOMINATIONAL CONGRESSES.

These generally followed immediately upon their respective presentation meetings. Whatever program the denominational committees thought best was satisfactory to the General Committee. While suggestions were given by the central management to the denominational committees as to the presentation meetings, none were offered so far as we know in regard to the denominational congresses.

#### SECTION IV.

##### *The Parliament of Religions.—Opening Exercises.*

The opening exercises of the World's Parliament of Religions were held on Monday, September 11th, 1893, at ten o'clock, in the Hall of Columbus. It was an imposing procession that filed upon the large platform, led by the Hon. Charles C. Bonney, President of the World's Fair Auxiliary. There were Americans and Englishmen, Germans and Frenchmen, Scandinavians and Russians, Greeks

and Armenians, Africans and Australasians, East Indians, Chinese and Japanese. There were Protestant Christians, Greek and Romish Christians, Jews, Mohammedans, Buddhists, Confucianists, Zoroastrians and Brahmins, all on the same platform and with the same parliamentary rights and privileges.

The picturesque and spectacular array presented by Greek and Roman prelates; by Islamic, Chinese, Japanese and East Indian priests; by garbs and colors as diverse as are the faiths of those who wore them; the sincere, serious and earnest faces of men who came across lands and seas, many of them for the first time, to represent the religions of a large proportion of the human race in all quarters of the globe; the dark but surprisingly intelligent faces from far-off India, the crowded audience, the sympathetic and enthusiastic applause accorded to every noble sentiment uttered, and the intense interest and novelty of the whole,—these made a picture never before seen in the history of the world, and sure never to be forgotten.

The grand organ pealed out the familiar strains of Old Hundred, and the audience of over 3,000 stood singing, "Praise God from Whom all Blessings Flow." Then Cardinal Gibbons stepped forward, and after crossing himself led in a clear, distinct voice in the Lord's Prayer, most of the multitude audibly following. Thereupon President Bonney addressed the vast audience, saying in the main:

"Worshippers of God and lovers of men, let us rejoice that we have lived to see this glorious day. Let us give thanks to the eternal God, whose mercy endureth forever, that we are permitted to take part in the solemn and majestic event of a World's Congress of Religions. The importance of this event can not be overestimated. Its influence on the future relations of the various nations of men can not be too highly esteemed. If this congress shall faithfully

execute the duties with which it has been charged it will become a joy of the whole earth and stand in human history like a new Mount Zion, crowned with glory, and marking the actual beginning of a new epoch of brotherhood and peace. It is inspiring to think that in every part of the world many of the worthiest of mankind, who would gladly join us here if that were in their power, this day lift their hearts to the Supreme Being in earnest prayer for the harmony and success of this congress. A distinguished representative of India, who has come to participate in this parliament, tells us that twenty centuries ago a similar convocation was called by the king of his country. Great, indeed, must be his felicity in now attending and taking part in a religious congress in which all the continents of the earth have actual representation.

“ In this congress the word religion means the love and worship of God and the love and service of man. As the finite can never fully comprehend the infinite nor perfectly express its own view of the divine, it necessarily follows that individual opinions of the divine nature and attributes will differ. But properly understood, these varieties of view are not causes of discord and strife, but rather incentives to deeper interest and examination. The fraternal union of the religions of the world will come when each seeks truly to know how God has revealed Himself to the other, and remembers the inexorable law that with what judgment it judges it shall itself be judged. We seek to unite in this congress all religion against irreligion, to make the Golden Rule the basis of this union, and to present to the world substantial unity of many religions in the good deeds of the religious life. Without controversy or any attempt to pronounce judgment upon any matter of faith, or worship, or religious opinion, we seek a better knowledge of the religious condition of mankind, with an earnest desire to be useful

to each other, and to all others who love truth and righteousness."

Rev. Dr. Barrows, Chairman of the Committee of Organization and President of the Parliament, said :

" If my heart did not overflow with cordial welcome at this hour, which promises to be a great moment in history, it would be because I had lost the spirit of manhood and had been forsaken by the Spirit of God. . . . I am confident that you appreciate the peculiar limitations which constitute the peculiar glory of this assembly. We are not here merely as Baptists and Buddhists, Catholics and Confucians, Parsees and Presbyterians, Methodists and Moslems ; we are here as members of a parliament of religions over which flies no sectarian flag, which is to be stamped by no sectarian war-cries, but where for the first time in a large council is lifted up the banner of love, fellowship, and brotherhood. We all feel that there is a spirit which should always pervade these meetings, and if anyone should offend against this spirit, let him not be rebuked publicly or personally ; your silence will be a graver and severer rebuke. We are not here to criticise one another, but each to speak out positively and frankly his own convictions regarding his own faith. The great world outside will review our work ; the next century will review it. It is our high and noble business to make that work the best possible."

Further addresses of welcome were made by Rev. Augusta Chapin; Archbishop Feehan; Rev. Alexander McKenzie; Hon. H. N. Higinbotham, President of the Columbian Exposition, and others.

Eloquent addresses of response were made by Cardinal Gibbons, of Baltimore; Count Bernstorff, of Berlin; Prof. Carl von Bergen, of Sweden; Prof. Chakvavarti, H. Dharmapala, and P. C. Mozoomdar, of India; Hon. Pung Quang Yu, representing the Emperor of China; Prince Serge Wol-

konski, of Russia; Rabbi E. G. Hirsch; Bishop Arnett, of the African Methodist Church; Principal Grant, of Canada; Miss Serabji, of Bombay, and others. When the Most Rev. Dionysios Latas, Archbishop of Zante, Greece, was presented, he arose, adorned with all the emblems of his religious office, making an imposing presence, and was received with great applause. He said:

“ I consider myself happy in having set my foot on this platform of the congress of the different nations and peoples of the earth. I thank the great American Nation, and especially the superiors of this congress, because by this invitation I have had the opportunity to satisfy my desire which I have had from a long time ago to visit and see this fine, this most glorious country. Most honorable ladies and gentlemen, my voice perhaps for the little kingdom of Greece, from which I come, means very little compared with the voices of many of you who represent here great and powerful States, extensive places and numerous nations, and which I pray that the Almighty may bless them; but the Church to which I belong is extensive, is great, and my heart is great. I salute you as my brothers in Jesus Christ, from whom we all draw our faith in God as it radiates out in this world. I salute you in the name of the divinely inspired Gospel which, according to our faith, is the salutation of the soul of man and the happiness of all the souls in this world. And I salute you as my friends in the eminent ideas and sentiments which form a great part of every man in the world and of all men, for we all have a common Creator, and consequently a common Father in God Almighty.”

Bishop Latas spoke with such fervor, eloquence and acceptability that President Bonney only voiced the sentiments of all who heard the impassioned address when he enthusiastically exclaimed at its conclusion: *This is glorious!*

These exercises continued until late in the afternoon and were listened to by the large audience with unabating interest. The extracts from addresses given above are but brief, and can not adequately convey the eloquence or the friendly spirit of the speakers. The intense interest here engendered in the proceedings of the parliament was well kept up throughout the entire time of the sessions which were continued throughout seventeen days.

## SECTION V.

*Principal Addresses in the Parliament of Religions.*

We present the subjects of a few of the more important addresses with the names of their authors: Moral Evidence of a Divine Existence, by Rev. A. W. Momerie, London, England; Harmonies and Distinctions in the Theistic Teachings of the Various Historic Faiths, by Prof. M. Valentine, Gettysburg, Pa.; Religion Essentially Characteristic of Humanity, by Rev. Lyman Abbott, Brooklyn, N. Y.; Strategic Certainties in Comparative Religion, by Rev. Joseph Cook, Boston; Reminiscences of the Native Religions of the South Seas, by Rev. John G. Paton, New Hebrides; Points of Contact between Christianity and Mohammedanism, by President George Washburn, Constantinople; Prize Essay on Confucianism, by Kung Hsien Ho, Shanghai, China; What the Hebrew Scriptures have Wrought for Mankind, by Dr. Alexander Kohut, New York; The Greatness and Influence of Moses, the Jewish Lawgiver, by Rabbi G. Gottheil; The Study of the Sacred Books of the World as Literature, by Prof. M. S. Terry, Evanston, Ill.; The Catholic Church and the Marriage Bond, by Prof. Martin J. Wade, University of Iowa; The Religious Education of the Young, by Bishop John H. Vincent, of the Methodist Episcopal Church; The Incarnation Idea in all History and in Jesus Christ, by Rt. Rev. John J. Keane, Rector of the Catholic University, Washington, D. C.; Christianity a Religion of Facts, by Prof. G. P. Fisher, Yale University; The World's Debt to Buddha, by H. Dharmapala, India; Christianity and Evolution, by Prof. Henry Drummond, Scotland; Greek Philosophy and the Christian Religion, by Prof. Max Müller, Oxford University; The Aid which Religion has given to Science, by Hon. Andrew D. White, St. Petersburg, Russia; Christian Evangelization as one of the Working Forces of our American Christianity, by Rev. James Brand, Oberlin, O.; Christ the Sav-

iour of the World [a wonderful address], by Evangelist B. Fay Mills; The General Relief in the Need for Vicarious Sacrifices, by Prof. Conrad von Orelli, Basel, Switzerland; The Social and Moral Side of the Work of the Salvation Army, by Commander Ballington Booth, London; The Women of India, by Miss Jeanne Sorabji, India; The African Race: Its Religion, Mission and Needs, by Bishop B. W. Arnett, of the African M. E. Church; What Christianity has done for China, by Rev. Y. K. Yen, Hongkong; The Religious Mission of the English-Speaking Nations, by Rev. Henry K. Jessup, Beirut, Syria; The Real Position of Japan Towards Christianity, by Kinza Riuge Hirai, Japan; The Invincible Gospel, by Rev. George F. Pentecost, London; The Present Religious Condition of Germany, by Count A. Bernstorff, Berlin; The Reunion of Christendom, by Prof. Philip Schaff, New York; Christianity as seen by a Voyager Around the World, by Rev. Francis E. Clark, President of the United Societies of Christian Endeavor, Boston, Mass.; The Spread of Christianity in India as it Affects the Reunion of Christendom, by J. Modak, India; The Attitude of Christianity to Other Religions, by Prof. William Wilkinson, University of Chicago; The Mission of Protestantism in Turkey, by Rev. A. M. Dknadossian; The Elements of Universal Religious Agreement in Mankind, by Prof. A. Reville, Paris; Universal Elements in Religion, by Rabbi E. G. Hirsch, Chicago; Christ the Unifier of Mankind, Rev. George Dana Boardman, Philadelphia.

## SECTION VI.

*Benefits of the Parliament of Religions.*

As to the benefit of the parliament to the cause of religion, estimates widely differ. There was occasionally cause for disgust at efforts to extol so-called liberalism, and then again at the impatient bearing of liberals and adherents of cranky creeds, who were at hand in considerable numbers, and could not conceal their animus towards orthodoxy; reminding the spectator that some of the so-called liberals are of all persons the most illiberal! But that its effect upon the whole was for good—that the gold far outweighed the dross—there can be no reasonable doubt. Dr. F. A. Noble, of the Union Park Congregational Church, one of Chicago's devoted evangelical pastors, who presided at some of the

meetings, said: "There were hours when it seemed as though the Divine Spirit was about to descend upon the people in a great Pentecostal outpouring, and take the meeting out of the hands of the leaders, and compel the vast concourse of men and women to fall on their knees in supplication and thanksgiving, or to break out in rapt strains of holy song, and ascribe all honor and majesty and power unto Him who came to earth, and suffered and died and rose again, for the redemption of a lost humanity."

The representatives of other religions occasionally criticised some of the inconsistencies of professors of the Christian religion. This was done with remarkable sharpness, not to say bitterness, by Kinza Riuge Hirai, in his address on *The Real Position of Japan towards Christianity*. But not one of them spoke the least word in disparagement of the character of Jesus Christ. The complaint of the terrible inconsistencies between the teachings of Christ and the so-called Christian governments and many of the people from Christian countries, had to be admitted as largely founded upon facts. To the fears expressed that the Christian religion might become compromised by the mingling of its professors on equal footing in the parliament with the representatives of the heathen religions, Joseph Cook made a happy reply when he said that "Christianity granted nothing but parliamentary equality."

The following estimate is from the editorial columns of the *Advance*, one of the conservative and carefully edited religious weeklies of Chicago, which followed the proceedings of the parliament with an interest and attention such as few other journals had the time or opportunity to bestow:

"As to this World's Parliament of Religions, what on the whole is to be thought of it? What especially are to be the consequences of it? That it has been in its way a great achievement and something wholly new in the history of the world is evident to all. In its way the influence of it can not fail to be profound and far-reaching.

“ A certain class of persons, of undiscriminating and superficial habit of mind and unstable religious convictions, are quite likely to get harm from it. Some will jump to the conclusion that because there are seen to be certain underlying facts and truths which are common to all religions, therefore all religions are ‘about alike,’ and that the religion of the Gospel of Christ is only one with the rest. There still are men who, having eyes see not, and having ears hear not.

“ But for one thing, the subject of religion itself, the religious question for each and every human personality, has had a kind of recognition and emphasis given it as never before. The first thing in getting men to be truly religious is to get them to thinking about the matter. It will not be quite so easy to forget God, or to ignore and stifle the deep cry of the universal heart of humanity; the cry of guilt for pardon, of weakness, ignorance, loneliness, dependence and sense of awful exposure in a universe such as this, with its conscious need of a Redeemer’s pity, a Father’s infinite love. Moreover, more evident than ever, in spite of all the fine words of those acute and eloquent advocates of Brahminism and the rest, will be their radical inadequacy to meet and satisfy this infinitely pathetic ‘cry of the human,’ in every land and in every language. There has been truth, there has been much religious truth everywhere underneath all religions that have had any power; but mixed, overloaded, nullified by misleading errors.

“ Christ’s test, by your fruits shall ye be known, will here be applied all around more searchingly than ever. What do the various religions do for men? The facts are open; look at them, compare them. The scientific spirit of the age, so intent upon facts, examining, testing and comparing facts, will take up these religious facts and effects more broadly and more searchingly than ever before. And of all others the religion of Jesus Christ is the one that will not shrink from the most searching investigation. There is China, there is India, there is Turkey and northern Africa; there is Italy, Spain, Brazil, Mexico; here is England, here is America—look and see.”

The attendance at the meetings of the parliament were phenomenally large. In this respect it was “ prodigiously successful.” Its fifty sessions, covering seventeen days, drew continuously the most crowded audiences.

## SECTION VII.

*Denominational Presentation Meetings.*

Some denominations, as for instance the Evangelical Lutheran Church, Missouri Synod, held largely attended and enthusiastic denominational congresses, but no presentation meetings, while others who had time allotted them failed to furnish their programs for the Official General Program, or, like the Baptists, held neither presentation meetings nor denominational congresses. Presentation meetings were held also by the Christian Endeavor Society, the King's Daughters and Sons, the Sunday-schools and the Lutheran Women, etc., but we can take room only for the mention of the principal speakers in the denominational presentation meetings, with their subjects. Some of these held but one session, others two or three, as indicated by the length of the programs.

Advent Christian Church.—Basis of Faith, Rev. W. J. Hobbs, Minneapolis; The Kingdom of God, Rev. J. W. Davis, Bridgeport, Conn.; Immortality Conditional, Rev. Miles Grant, Boston; The Resurrection, A. W. Sibley, Haverhill, Mass.; Extinction of Evil, Rev. Wm. Sheldon, Brodhead, Wis.; Restitution — Paradise, Mrs. E. S. Mansfield, Chicago; Proximity, Rev. J. A. Wheeler, Editor *Christian Reporter*, Concord, N. H.

African Methodist Episcopal.—The Origin, Rise and Progress of the A. M. E. Church, Bishop James A. Handy, Kansas City, Kansas; The Philosophy of the Episcopacy of the A. M. E. Church, Rev. J. C. Embry, Philadelphia; The Origin and Development of the Sunday-school Work, C. S. Smith, Secretary of Sunday-school Union, Nashville, Tenn.; The Heroes Before the War, Bishop H. M. Turner, Detroit, Mich.; The Heroines of Methodism Before the War, Bishop W. J. Gaines, Washington; The Religious Press: Its

Power and Influence, Rev. H. T. Johnson, Editor *Christian Recorder*, Philadelphia; The Literature and Authors of the A. M. E. Church, Rev. L. J. Coppin, Editor *A. M. E. Church Review*, Philadelphia; Watchman, What of the Night? Bishop T. M. D. Ward, Jacksonville, Fla.

Catholic.—The Catholic Idea of Dogmatic Truth, Very Rev. W. Byrne, Boston; The Catholic Idea of Worship and Grace, Very Rev. Fidelis Kent-Stone, Buenos Ayres; The Catholic Idea of Holiness and Perfection, Rev. Thomas E. Sherman, St. Louis University; Jesus Christ, the Fountain of Truth, Grace, and Holiness, Rt. Rev. John J. Keane, Rector Catholic University of America, Washington; The Church, the Organ of Jesus Christ in the Dispensation of Truth, Grace, and Holiness, Rt. Rev. J. A. Watterson, Bishop of Columbus, Ohio; The Church and the Doctrinal Development of the Ages, Most Rev. P. L. Chapelle, Archbishop of Santa Fe; Fitness of the Catholic Religion for the Actualities of Modern Life, Most Rev. John Ireland, Archbishop of St. Paul.

Congregational.—First Things in Congregationalism, Prof. Williston Walker, Hartford, Con.; The Congregational Idea, Miss Mary A. Jordan, Smith College, Northampton, Mass.; The Development of Congregationalism into a Denomination, Rev. Henry A. Stimson, New York; The Relations of English and American Congregationalism, Rev. Hugh Pedley, Winnipeg, Manitoba; Congregationalism and the World, Rev. Alexander McKenzie, Cambridge, Mass.; Congregationalism's Influence in the West and South, Rev. A. F. Sherrill, Atlanta; How Congregationalism has Opened the Nations, Rev. Judson Smith, Boston; Puritanism in Eloquence and Literature, Rev. F. W. Gunsaulus, Chicago.

Cumberland Presbyterian.—The Origin and Progress of the Cumberland Presbyterian Church, Hon. John Frizell, Nashville, Tenn.; The Genius and Doctrines of the Cumber-

land Presbyterian Church, President A. B. Miller, Waynesburg College, Pa.; The Educational Institutions of the Cumberland Presbyterian Church, President W. H. Black, Missouri Valley College; The Mission of the Cumberland Presbyterian Church, Rev. J. M. Hubbert, Dean of the Theological Seminary, Lebanon, Tenn.

Disciples of Christ.—The Church of Christ in the First Century, Regent H. W. Everest, Carbondale, Ill.; Christian Union, F. D. Power, Washington; The Church of the Future, W. T. Moore, Editor *Christian Commonwealth*, London, England.

Evangelical Association.—History of the Evangelical Association, Rev. S. P. Spreng, Editor of the *Evangelical Messenger*, Cleveland, Ohio; Doctrines of the Evangelical Association, Bishop J. J. Esher, Chicago; Polity of the Evangelical Association, Bishop S. C. Breyfogel, Reading, Pa. (See their papers in full in Part II. of this volume.)

Evangelical Church of N. A., German Evangelical Synod.—The Doctrines of the Synod, Rev. J. Zimmerman, President; The History of the Synod, Rev. J. Pister; The Faith and Distinguishing Characteristics of the Evangelical Synod of N. A., Rev. J. K. Zimmerman, Louisville, Ky.; What has the Evangelical Church done for Mankind? Rev. J. G. Kircher, Chicago; Our Mission in India, Rev. Julius Lohr, Bisrampur, India.

Friends.—A Statement of the Faith of Friends, Howard M. Jenkins, Philadelphia; Our Mission Work in Behalf of Arbitration, Indian Development, Negro Development, and against Slavery, Intemperance, etc., Joseph J. Janney, Baltimore; The Position of Woman in the Society of Friends, Elizabeth Powell Bond, Swarthmore, Pa.; Our Institutions of Learning—Schools, Colleges, etc., Edw. H. Magill, Swarthmore, Pa.; Our Thought as to Co-operation of Dis-

tinct Faiths in Labor against Jointly Recognized Evils, Robert S. Haviland, Chappaqua, N. Y.

Friends (Orthodox).—Our Church and its Mission, James Wood, Mt. Kisco, N. Y.; Our Origin and History, Joseph Bevan Braithwaite, London; Church Organization, Calvin W. Pritchard, Kokomo, Ind.; The Position of Woman Among Friends, Anna B. Thomas, Baltimore; Missions—Home and Foreign, Josephine M. Parker, Carthage, Ind.; The Philosophy of Quakerism, Thomas Newlin, Newberg, Oregon.

Jewish Church—Jewish Ethics, Rabbi Isaac M. Wise, Cincinnati; Judaism, a Religion and not a Race, Rabbi Adolph Moses, Louisville; Judaism and the Modern State, Rabbi D. Philipson, Cincinnati; Ethics of the Talmud, Rabbi M. Mielziner, Cincinnati; The Ideals of Judaism, Rabbi Emil Hirsch, Chicago; The Doctrine of Immortality in Judaism, Rabbi Joseph Stoltz, Chicago; The Function of Prayer according to Jewish Doctrine, Rabbi I. S. Moses, Chicago; The Post-Mendelssohnian Development of Jewish Doctrine, Rabbi G. Gottheil, New York.

Lutheran (General Council).—Luther's Essential Qualifications for His Work as a Reformer, Prof. R. F. Weidner, Chicago; A Brief Sketch of the Lutheran Church in the United States, Rev. W. H. Roth; The Catechetical Instruction and Confirmation in the Lutheran Church, Rev. J. M. Kildahl; The Faith of the Lutheran Church, Prof. F. A. Schmidt; The Educational Needs and Progress in the Lutheran Church of America, Prof. E. F. Bartholomew; The Deaconess' Work in the Lutheran Church of this Country, Rev. W. A. Passavant.

Lutheran (General Synod).—The Place of the Lutheran Church in History, Prof. E. J. Wolf, Gettysburg, Pa.; The Great Doctrines of the Lutheran Church, President S. A. Ort, Wittenberg College, Springfield, Ohio; The Lutheran

Church and Higher Criticism, Prof. S. F. Breckenridge, Springfield, Ohio.

Methodist Episcopal.—The Polity of Methodism, Rev. Jacob Todd, Philadelphia; The Philosophy of Methodist Doctrines, Prof. M. S. Terry, Evanston, Ill.; The Peculiarities of Methodist Doctrines, Prof. S. F. Upham, Madison, N. J.; The Status of Methodism, H. K. Carroll, New York; The Missionary Work of Methodism, Rev. J. O. Peck, New York; The Educational Work of Methodism, Rev. C. H. Payne, New York; Women in Methodist Education, Prof. Susanna M. D. Fry, St. Paul; Revival Work of Methodism, Rev. J. R. Day, New York.

New Jerusalem Church.—One Lord, One Church, with its Successive Ages, Rev. Frank Sewall, Washington; Mission of the New Church to the Christian Denominations, Rev. J. K. Smyth, Massachusetts; The Opened Word in Relation to Gentile Religions, Rev. Adolph Roeder, New Jersey.

Presbyterian.—Presbyterian History, Prof. A. C. Zenos, McCormick Theol. Seminary, Chicago; Presbyterian Doctrine, Prof. T. G. Darling, Auburn Theol. Seminary, N. Y.; Presbyterianism and Education, Rev. D. S. Schaff, Jacksonville, Ill.; Presbyterian Reunion, Principal G. M. Grant, Kingston, Ont.

Reformed Church in the United States.—The Century's History of the Reformed Church in the U. S., English, Rev. Joseph H. Dubbs, Eastern Synod, German, Rev. Hermann J. Ruetenick, Central Synod; The Doctrinal Status and Development of the Reformed Church in the U. S., Rev. Thos. G. Apple, Eastern Synod; The Literary and Theological Institutions of the Reformed Church in the U. S., English, Rev. John A. Peters, Ohio Synod, German, Rev. Prof. Frank Grether, Synod of the Northwest; The Benevolent and Charitable Operations of the Reformed Church in

the U. S., Rev. Edmund R. Eschbach, Synod of the Potomac.

Reformed Episcopal.—The Historical Position of the Reformed Episcopal Church, Charles D. Kellogg, New York; The Distinctive Principles of the Reformed Episcopal Church, Rev. Benjamin T. Noakes, Cleveland, Ohio; Minor Problems of the Reformed Episcopal Church, Mrs. Lucie Brotherson Tyng, Peoria, Ill.; The Outlook and Opportunities of the Reformed Episcopal Church, Bishop Samuel Fallows, Chicago.

Seventh Day Baptist.—Growth of Our Churches, President William C. Whitford, Milton College, Wis.; Our Work for Education and Missions, President Arthur E. Main, Alfred University, N. Y.; Our Attitude on the Sabbath Question, Rev. A. H. Lewis, Plainfield, N. J.

Swedish Evangelical Mission Covenant.—The History of the Free Evangelical Mission Movement in Sweden and America, Rev. N. Frykman, Vice-President of the Swedish Evangelical Mission Covenant; The True Character of the so-called Swedish Mission Friends, or the Swedish Evangelical Mission Covenant of America, in Teaching, Practice, and Church Government, President D. Nyvall, Swedish Evangelical Mission College and Seminary; The Statistics of the Swedish Evangelical Mission Covenant in America, Rev. Otto Hægfeldt; The Importance of Preaching the True Gospel of Jesus Christ, Rev. E. Aug. Skogsbergh, Minneapolis.

United Brethren Church.—Its Origin, Prof. A. W. Drury; Its Polity, Prof. J. S. Mills; Its Doctrine, Rev. J. W. Etter; Its Educational Work, President T. J. Sanders; Its Missionary Work, Rev. William McKee; Its Sabbath School Work, President J. A. Weller; Its attitude toward Questions of Moral Reform, Rev. I. L. Kephart.

Unitarian.—The Unitarian Movement: Its Represen-

tative Men, Rev. Theodore Williams, New York; Its Theological Method, Rev. M. St. C. Wright, New York; Its Place in the Development of Christianity, Prof C. B. Upton, Oxford, England; The Church of the Spirit, Rev. Anna Garlin Spencer, Providence R. I.; The Unitarian Movement: In Literature, Rev. Augustus M. Lord; In Philanthropy, Rev. F. G. Peabody, Cambridge, Mass.; In the Growth of Democracy, Rev. Horatio Stebbins, San Francisco.

Universalist.—Universalism the Doctrine of the Scriptures, Rev. A. M. Miner, Boston; Universalism the Doctrine of the Christian Church During the First Five Centuries, Rev. J. W. Hanson, Chicago; Universalism a System of Truths, not a single Dogma; God's Universal Paternity; Man's Universal Fraternity, Rev. Stephen Crane, Earlville, Ill.; Universal Salvation Implied in the Modern Science of Psychology, Showing the Salvability of the Worst Men, Rev. Edwin C. Bolles, New York; The Divine Will Omnipotent; The Human Will Forever Free; Man Necessarily Redeemable, Rev. C. Ellwood Nash, Brooklyn; The Contribution of Universalism to the Faith of the World, Rev. James M. Pullman, Lynn, Mass.

#### SECTION VIII.

##### *Denominational Congresses.*

Among the denominational congresses that of the Catholic Church was planned on the most extensive scale. Quick to perceive and appreciate an opportunity, as her leaders generally are, she left nothing undone that could reasonably be thought of to make the most of this opportunity. And she fairly outdid herself in the completeness of her plans and in the skill displayed in their execution.

The sessions lasted a full week. Beside the principal sessions there were also "Associations" in various halls of the Art Institute, all interesting links in the imposing chain

of exercises. The Catholic teaching reaches also into the practical affairs of men, as is illustrated by the "Sections" which were held for the consideration of the papers read in the congress, in the following order: 1. The Condition of Labor; The Rights of Labor; The Duties of Capital. 2. Trade Combinations and Strikes; Workingmen's Organizations. 3. Poverty—the Cause and the Remedy; Public and Private Charities; Life Insurance and Pension Funds for Wage Workers. 4. Intemperance—the Cause and the Cure. 5. Woman's Work and Influence. 6. Catholic Truth Society. 7. Catholic Education. 8. Condition of the Indian Tribes in the U. S.; Condition of the Negro Race in the U. S. 9. Catholic Interests.

The last was not the least! The results were summed up in a series of well-digested resolutions, presented in an admirable manner by Ex-Judge Moran, of the Chicago bar, in behalf of the committee appointed for that purpose.

The peculiarity of the Congregational Congress was that after the Presentation Meeting all of the sessions, extending over four days, were conducted entirely by women. None made a more systematic effort to invite attendance, especially of ministers, than our broadminded and aspiring friends of the German Evangelical Synod of N. A. Occupying a position of all American churches perhaps nearest to that of the United Evangelical State Church of Germany, it was very appropriate that the celebrated Dr. Stoecker, of Berlin, should appear among the speakers on the platform, although it was not so stated in the program. But it placed the other speakers at disadvantage when the eloquent visitor, in a seemingly impromptu address, far outshone the regularly appointed speakers.

Next to the Catholic Congress in the scope and extent of the preparations and in the interest sustained, was probably that of the Jews and of the Jewish Women. The

learning and literary ability displayed was simply marvelous. The Methodist Episcopal Congress was very poorly attended, although a fine program had been published. A minister of that church was nudged in the Hall of Columbus by an acquaintance, for being in the Parliament of Religions during the presentation meeting of his own denomination in the Hall of Washington. He replied: "They know where to find us; let them send for us, if they want us." How different this from the spirit manifested by our friends of the Evangelical Association, as we shall soon have the pleasure to relate!

## SECTION IX.

*Other Religious Congresses.*

Congresses were also held by other organizations, on Sunday Rest, Missions, Woman's Missions, Ethics, Theosophy, Evolution, Young Men's Christian Association, Young Women's Christian Association, Women's Christian Association, and the Evangelical Alliance. Of these the Congress on Missions and that of the Evangelical Alliance evoked the greatest interest.

On the program of the Congress on Missions the names of the following speakers appeared among many others:—Professors Scott and Taylor of Chicago Theological Seminary; Dr. Arthur T. Pierson, Philadelphia; Drs. John Hall and W. C. Roberts, Secretary Presbyterian Board of Home Missions, both of New York; Joseph Cook, Dr. Clark, President United Society of Christian Endeavor, and Dr. H. C. Mabie. Secretary American Baptist Missionary Union, all of Boston; Rev. Edgerton Young, of the Canada M. E. Mission; Mrs. Ballington Booth, Rev. John Mc Neil, and Dr. G. F. Pentecost, all of London; President A. A. Fuller, Central Turkish College, and President Geo. Washburn, Robert College, Constantinople; Rev. James

S. Dennis, for twenty-five years a missionary in Syria and Dr. George E. Post, Beirut, Syria; Rev. C. P. Hard, India; Rev. G. W. Knox, Tokio, Japan, and Rev. John Paton, the Apostle of the New Hebrides. Among the addresses favorably spoken of as positive contributions to the literature of missions were those on The Reason Why, by Mrs. Benjamin Douglas, Santa Barbara, Cal.; Missions as Promoted by Women in Great Britain, by Mrs. C. M. Yonge, England; History of Woman's Organized Missionary Work as Promoted by American Women, by Miss Ellen C. Parsons, New York; Women under the Ethnic Religions, by Mrs. Moses Smith; Women under Jewish and Christian Religions, by Mrs. Elizabeth Charles; Science and Missions, their Mutual Dependence, by Prof. G. F. Wright, Oberlin, O.; The Reflex Influence of Foreign Missions upon Christendom, Commerce, Science, Spiritual Life, by Rev. F. F. Ellenwood, Secretary Presbyterian Board of Foreign Missions; The Place of Woman's Missionary Work among the Evangelistic Forces of the Church, by Mrs. A. F. Schauffler, New York. The closing address of the congress, on The Power of the Spirit, was made by Dwight L. Moody, of Chicago.

Among the speakers in the Congress of the Evangelical Alliance were the following:—President E. B. Andrews, Brown University, Providence, R. I.; Rev. Howard S. Bliss, Brooklyn; Anthony Comstock, Secretary New York Society for the Suppression of Vice; Rev. Russell H. Conwell, Philadelphia; Rev. C. A. Dickinson, Boston; Prof. Henry Drummond, Scotland; Prof. Richard T. Ely, University of Wisconsin; Bishop Charles H. Fowler, Minneapolis; Rev. J. M. King, Secretary of the National League for the Protection of American Institutions, New York; Lord Kinnauld, London; Col. L. R. Nepven, Doorn, Netherlands; Rev. Charles H. Parkhurst, New York; Rev. Arthur T.

Pierson, Philadelphia; Rev. Comm. Matteo Prochet, Rome; Rector W. S. Rainsford, New York; Rev. Josiah Strong, General Secretary Evangelical Alliance for the United States; Prof. Graham Taylor, Chicago Theolgical Seminary; Rev. Kerr B. Tupper, Denver; Rev. H. L. Wayland Editor National Baptist, Philadelphia, and Rev. George U. Wenner, New York.

## CHAPTER III.

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**Organization of the Congress of the Evangelical Association.**

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## SECTION I.

*Committees, Advisory and Honorary Members.*

The organization of this congress was entrusted to the following committee named by the World's Congress Auxiliary:—

Bishop J. J. Esher, Chairman; Bishop T. Bowman, Vice-Chairman; Rev. G. C. Knobel, Secretary; Rev. W. Goessele, Treasurer; Revs. Geo. Husser and Christian Ott, all of Chicago, and President H. J. Kiekhoefer of N. W. College, Naperville, Ill.

This committee held a number of sessions at the headquarters of the World's Fair Auxiliary. At its first session Mr. Bonney, President of the Auxiliary, upon request, fully and lucidly explained what was his object in the nomination of the committee, as well as what would be expected of it. He was also repeatedly asked for information and advice in the course of the business of the committee and always responded in the most obliging and satisfactory manner.

In order the better to ascertain the mind of the church in regard to the manner and scope of the proposed congress, the committee on organization appointed the following

## LIST OF ADVISORY MEMBERS.

Bishop S. C. Breyfogel, Reading, Pa.; Bishop William Horn, Cleveland, Ohio; Rev. C. Bader, Dresden, Saxony,

Rev. F. Backemeier, Hastings, Neb.; Rev. G. Baehren, Berlin, Germany; Rev. H. I. Bittner, Portland, Or.; Rev. W. H. Bucks, Fremont, O.; Rev. C. Cordes, Santa Ana, Cal.; E. B. Esher, Esq., Chicago; Rev. G. Fuessle, Stuttgart, Germany; Rev. J. G. Haller, Bay City, Mich.; Rev. G. Heinmiller, Cleveland, O.; Rev. J. C. Hornberger, Cleveland, O.; Rev. F. Kurtz, Brooklyn, N. Y.; Rev. W. A. Leopold, Allentown, Pa.; Rev. H. E. Linse, Saint Paul, Minn.; Rev. D. S. Martz, Rochester, Ind.; Rev. S. F. Maurer, Zurich, Switzerland; Rev. M. Pfizingher, Buffalo, N. Y.; Rev. C. C. Pfund, Des Moines, Ia.; Rev. S. P. Spreng, Cleveland, O.; Rev. C. A. Thomas, Cleveland, O.; Rev. F. W. Voegelein, Tokio, Japan; Rev. M. L. Wing, Berlin, Ont.; Rev. John Wuerth, Topeka, Kansas; Rev. J. H. Yaggy, Des Moines, Ia.; Rev. R. Yeakel, Cleveland, O.; Rev. C. F. Zimmerman, Oshkosh, Wis.

In order still further to enlarge the representation on the committee they nominated the following:

LIST OF HONORARY AND CORRESPONDING MEMBERS.

F. G. Boas, Esq., Reading, Pa.; Rev. J. C. Brendel, Milwaukee, Wis.; Prof. John Diehl, Erie, Pa.; Rev. C. F. Erffmeyer, Abilene, Kansas; Rev. F. W. Fisher, Tokio, Japan; Rev. Julius Gongoll, Blue Earth City, Minn.; Isaac Good, Esq., Canada, Kansas; Hon. William Grote, Elgin, Ill.; Rev. M. Gruener, Waterloo, Ia.; Rev. H. Guelich, Brooklyn, N. Y.; Rev. C. F. Hartung, Harmony, Pa.; Rev. J. P. Hauch, South Cayuga, Ont.; Rev. J. M. Haug, Indianapolis, Ind.; Rev. G. A. Hettler, Flint, Mich.; Rev. T. Hirakawa, Tokio, Japan; Prof. J. A. Hornberger, Norfolk, Neb.; Rev. J. B. Kanaga, Marion, O.; Rev. J. J. Kliphart, Peabody, Kansas; Rev. J. H. Lamb, Akron O.; Rev. M. Lauer, Cleveland, O.; Rev. R. Mott, Cleveland, O.; Rev. W. Meier, San Antonio, Texas; Rev. D. S. Oakes, Kendallville, Ind.; Rev.

C. Oertli, Aberdeen, S. Dakota; Rev. O. L. Saylor, Bethlehem, Pa.; Rev. J. I. Seder, Tokio, Japan; Prof. G. W. Sindlinger, Naperville, Ill.; Rev. C. Staebler, Buffalo, N. Y.; Prof. S. L. Umbach, Naperville, Ill.; Rev. M. Uyeno, Tokio, Japan; Rev. J. Walz, Stuttgart, Germany; Rev. Jacob Young, Williamsport, Pa., and Rev. Conrad Zwingli, Berne, Switzerland.

The committee on organization also appointed sub-committees which were organized as follows:

COMMITTEE ON PROGRAM:

Bishop Bowman, Chairman; Rev. S. P. Spreng, Secretary; Revs. Geo. Husser and G. C. Knobel, Chicago; and Professors H. J. Kiekhoefer, G. W. Sindlinger and S. L. Umbach, of Naperville.

COMMITTEE ON MUSIC:

Revs. G. C. Knobel and Geo. Husser and the Directors of the Choirs of the following churches in Chicago: J. L. Lehman, of the Salem Church, 12th St.; E. G. Weber, of the Saint John's Church, Noble St., and Henry F. Grimme, of the Second Church, Wisconsin St.

COMMITTEE ON WAYS AND MEANS:

Rev. W. Goessele, Presiding Elder of Chicago District, and Revs. G. C. Knobel and Geo. Husser.

SECTION II.

THE WOMAN'S COMMITTEE.

The World's Fair Auxiliary, without consulting anyone as far as we have been able to learn, first named the wife of our Senior Bishop, Mrs. J. J. Esher, as chairman of this committee, but not feeling strong enough for the task on account of advanced age and failing health, she resigned in favor of her daughter, Mrs. L. W. Yaggy, of Lake Forest, who devoted much time and labor as our representative in

the General Woman's Committee, at a time when it seemed as though she would have nought but expense and worry for her pains. The Sunday-opening question was in the way in the General Committees on the religious congresses and had assumed an unpromising attitude soon after the organization of the Woman's Committee. This delayed for months decisive action on the part of our Committee on Organization. Upon this question Mrs. Yaggy penned the following note:

To the President and Members of the Committee on a Congress of the Evangelical Association.

DEAR BRETHREN:—At a meeting of the Woman's Committee, held July 6th, it was decided by a unanimous vote to communicate to your honorable committee the resolution passed by us, namely, that in consequence of the opening of the World's Columbian Exposition on the Lord's Day we *prefer* to withdraw from holding any congress of our denomination in connection with the same. Should your committee, however, still deem it wise to hold a congress we wish to act in harmony with you, and will endeavor to carry out successfully the program which we have arranged.

Yours respectfully,

SARAH ESHER YAGGY.

When this letter was presented, at the next meeting of the Committee on Organization, the Directory of the Fair had changed front on the Sunday question, and the way was happily open to go forward without compromising our position as a church. But we gladly give our sisters the credit of being among the first to take action on this, the moral question of that time.

At the same session when the above action was taken, Mrs. Yaggy, being on the eve of a journey to Europe to be absent beyond the time for the meeting of the congress, resigned the chairmanship, but consented to let her name remain as a member of the committee. Mrs. G. C. Knobel

was chosen by the committee as chairman in her stead. Mrs. E. B. Esher, of Chicago was the first Secretary of the committee and conducted its preliminary correspondence in an industrious and acceptable manner ; but at the next meeting of the committee she also resigned. The organization of the committee as reconstituted, and its membership, was as follows :—

Mrs. G. C. Knobel, of Chicago, Chairman ; Miss Anna Schneider, Chicago, Secretary ; Mrs. L. W. Yaggy, Lake Forest ; Mrs. H. C. Smith, Naperville ; Miss Minnie Hoehn, Mrs. Chas. Raiser and Mrs. Ida Wink, all of Chicago.

This committee appointed no sub-committees. It arranged the program for the Womam's Meeting and through its chairman consulted and worked in harmony with the Gentlemen's committee. The work of the sisters speaks for itself. They also appointed the following :

#### LIST OF ADVISORY MEMBERS.

Mrs. Bishop Esher, Chicago ; Mrs. Bishop Bowman, Chicago ; Mrs. Bishop Breyfogel, Reading, Pa.; Mrs. Bishop Horn, Cleveland, O.; Mrs. Haru Akiyama, Tokio, Japan ; Mrs. C. Aldag, Indianapolis Ind.; Miss Hannah Altpass, Milwaukee, Wis.; Mrs. J. P. Ash, Beaver Crossing, Neb.; Mrs. Prof. C. Augustin, Racine, Wis.; Mrs. Joseph Baumeister, Chicago ; Mrs. S. M. Baumgardner, Elk Lick, Pa.; Mrs. H. I. Bittner, Portland, Or.; Mrs. F. G. Boas, Reading, Pa.; Mrs. H. C. Boldebuck, Downer's Grove, Ill.; Mrs. C. Boller, Buffalo, N. Y.; Mrs. Kate Klinefelter Bowman, Des Moines, Ia.; Mrs. W. W. Bowman, Slatington, Pa.; Mrs. C. Breithaupt, Berlin, Ont.; Mrs. A. Diebold, Canton, O.; Mrs. Cora Dreisbach, Frankfort, S. Dakota ; Mrs. G. Duebendorf, Winona, Minn.; Mrs. William Taylor, Upper Sandusky, O.; Mrs. F. W. Fisher, Tokio, Japan ; Mrs. L. S. Fisher, Albany, Or.; Mrs. J. A. Frye, Buchanan, Mich.; Mrs. G. Fuessle,

Stuttgart, Germany; Mrs. Jacobea Gaehr, Cleveland, O.; Mrs. Mary Wollpert Gomer, San Antonio, Texas; Miss M. Grimm, Dayton, O.; Mrs. W. Grote, Elgin, Ill.; Mrs. C. Gruen, San Francisco, Cal.; Mrs. W. H. Hammer, Cleveland, O.; Mrs. J. M. Haug, Indianapolis, Ind.; Mrs. G. Heinmiller, Cleveland, O.; Mrs. I. F. Heisler, Allentown, Pa.; Mrs. H. Hintze, Chicago; Mrs. Rev. I. Hoffert, Chicago; Mrs. G. Husser, Chicago; Miss Lizzie Kimmel, Dayton, O.; Mrs. Prof. Kletzing, Naperville, Ill.; Mrs. F. Klump, Owasso, Mich.; Mrs. I. Knapp, Elberfeld, Germany; Mrs. N. C. Knickerbocker, Naperville, Ill.; Mrs. W. A. Leopold, Allentown, Pa.; Mrs. Sarah Lichtenwalner, Allentown, Pa.; Mrs. H. Mattill, Cleveland, O.; Mrs. T. C. Meckel, Cleveland, O.; Mrs. A. Miller, Syracuse, N. Y.; Miss Josephine Mott, Cleveland, O.; Mrs. E. Musselman, Naperville, Ill.; Mrs. W. Neitz, Washington, Ill.; Mrs. George Pfitzinger, Buffalo, N. Y.; Mrs. C. C. Pfund, Des Moines, Ia.; Mrs. Plack, Baltimore, Md.; Mrs. Esther Reinek, Harrisburg, Pa.; Mrs. O. L. Saylor, Bethlehem, Pa.; Miss Hattie Schabacker, Erie, Pa.; Mrs. Emma Thielke Schneider, Milwaukee, Wis.; Mrs. William Schmus, Naperville, Ill.; Mrs. Kate Harlacher Schultz, Clinton, Ia.; Mrs. J. H. Simon, Saint Paul, Minn.; Mrs. President Smith, Naperville, Ill.; Mrs. H. Sohl, Fremont, Neb.; Mrs. E. M. Spreng, Akron, O.; Mrs. S. P. Spreng, Cleveland, O.; Mrs. C. Staebler, Buffalo, N. Y.; Mrs. W. H. Stauffer, Easton, Pa.; Miss Lydia Strohmeier, Minneapolis, Minn.; Mrs. J. H. Tobias, Kansas City, Mo.; Mrs. A. H. Utzinger, Wadena, Minn.; Mrs. Sue H. Vandersall, Akron, O.; Mrs. A. J. Voegelein, Peoria, Ill.; Mrs. F. W. Voegelein, Tokio, Japan; Mrs. W. K. Wieand, Reading, Pa.; Mrs. M. L. Wing, Berlin, Ont.; Miss S. J. Yeakel, Philadelphia, Pa.; Mrs. Jacob Young, Williamsport, Pa.; Mrs. C. Zwingli, Berne, Switzerland.

The Woman's Committee also appointed Miss Omo S. Yaggy, of Des Moines, Ia., to take charge of the musical part of the program for the Woman's Meeting and Miss Anna Victoria Knobel, Chicago, as pianist.

### SECTION III.

#### *The Union Choir.*

When the Committee on Music was nominated it was suggested by the Committee on Organization that the three choir leaders on the committee take charge of the music for the several meetings by turns; but these expressed their preference that *one* be chosen as leader throughout, whereupon Bro. J. L. Lehman, of the Salem Church choir, was unanimously chosen as Musical Director, with Miss Sophia Kayser, directly after married to Mr. J. F. Steiner, and Miss Kate Sommer, organists. Invitations were sent to all the churches of the Evangelical Association in Chicago and the immediate suburbs for the members of their respective choirs and other singers to participate in the organization of a Union Choir to make preparation for the musical part of the congress program. The following accepted the invitation and assisted in the service of song at the meetings or the congress:—

From the Centennial Church, Harrison St.: Misses Anna M. and Hattie E. Thorman, and Messrs. Frederick and Ulrich Aebisher, C. G. Weinmann and Paul E. Zimmermann.

From Saint John's Church, Noble St.: Mrs. C. H. Good, Mrs. G. M. Husser, and Misses Annie Berner, Lizzie Gross, Clara Hachmeister, Lillie Koch, Helena Leopold, Dora Pagers, Ida T. Schmerler, Sarah H. Schultz, Mary Schwab and Lizzie K. Stoetzel; and Messrs. Geo. J. Elfring, C. H. Good, S. F. Haller, J. H. Miller, Charles F. and Th. J. Radke, F. J. Scherrer, E. A. and Ed. C. Schultz and E. G. Weber.

From the Salem Church, Twelfth St.: Misses Ida Bentz, Anna and Bertha Ebert, Alice B. Haller, Anna M. Lehman, Ellen Lemke, Clara Michel, Anna Oechsel, Bertha Scherer, Kate Sommer and Mrs. J. F. Steiner, the last two being also the organists; and Messrs. Edward F. Doering, Traugott G. Michel, Jacob J., John G. and William E. Sommer, John F. Steiner and Peter Wingert.

From Trinity Church, Oak Park: Misses Emma Amacker, Anna and Kate Doerr, Martha Troester and Emma Weiser; and Messrs. John Amacker, Philip Beuscher, John Hecketsweiler and Hermann Klingbeil.

This choir met for rehearsal at the several churches by turns, and enthusiastically went forward in preparation for the congress. When it is remembered that there was involved a considerable expenditure of time, and of money besides, to attend these rehearsals, all those who were privileged to enjoy the musical services which this Union Choir so acceptably rendered under the direction of their industrious leader, will also be pleased to recall with thankfulness, their splendid service and labor of love.

#### SECTION IV.

##### *Announcements to the Members of our Church.*

One reason why our congress was so much of a success is that it was well announced. Whatever the secretary of the Committee on Organization wrote for the *Evangelical Messenger* or the *Christliche Botschafter* about the proposed congress was promptly and cheerfully published, sometimes with especial editorial comment. The editor of this volume and the editor of the *Messenger*, as secretaries respectively of the Committee on Organization and the Committee on Program, were appointed to issue a call to the members of our Church in behalf of the congress, which was published in the editorial pages of the *Botschafter* and *Messenger* in

the latter part of August. Each of these papers also came out with a ringing editorial to express appreciation of the opportunity and arrangements, and to encourage the people to come. Some of the conferences had spoken favorably of the project at the Spring sessions, and a number of Young People's Alliances had voted encouragement, besides the words of appreciation and invitation spoken by the worthy President of the Alliance and its Secretary in the Sunday-school journals. Many eyes turned expectantly toward Chicago as the time approached, and those who labored hardest to prepare the feast of good things have yet to hear of the first who went away disappointed.

#### SECTION V.

##### *The Program.*

The program was composed of four parts, blended together, viz., that arranged by the Committee on Program, that for the Woman's Meeting furnished by the Woman's Committee, that for Young People's Alliance Day furnished by the Board of Control of the Alliance at Cleveland, O., and that arranged by the Committee on Music. The complete program was as follows:

TUESDAY, SEPTEMBER 19th, 10 A. M.,  
HALL OF WASHINGTON,  
ART INSTITUTE OF CHICAGO, FOOT OF ADAMS STREET.  
PRESENTATION MEETING.

Singing, "Praise God from whom all Blessings Flow."  
Invocation, Rev. H. J. Bowman, Des Moines, Ia. Opening Address, President C. C. Bonney, of the World's Congress Auxiliary. Address of Response and Welcome, Rev. G. C. Knobel, Chicago, Chairman. History of the Evangelical Association, Rev. S. P. Spreng, Editor of the *Evangelical Messenger*, Cleveland, O. Solo, "Fear Ye not, O Israel,"

from Dudley Buck, Miss Omo S. Yaggy, Des Moines, Iowa, with piano accompaniment by J. J. E. Knobel, Organist of the Centennial Evangelical Church, Chicago. Doctrines of the Evangelical Association, Bishop J. J. Esher, Chicago. Polity of the Evangelical Association, Bishop S. C. Breyfogel, Reading, Pa. Benediction, Bishop William Horn, Cleveland, Ohio.

TUESDAY, SEPTEMBER 19TH, 2:30 P. M.

HALL VII.

GENERAL TOPIC, EDUCATION.

BISHOP S. C. BREYFOGEL, Chairman.

Singing, "Come thou Fount," by the Congregation. Prayer. Singing, "Praise the Lord," Chas. Edw. Pollock, Union Choir. The Relation of the Evangelical Association to the Cause of Education, President H. J. Kiekhoefer, N. W. College, Naperville, Ill. Singing, "We're on the Way," D. B. Towner, North Western College Quartette, H. A. Smith, H. C. and G. P. Nauman and W. H. Umbach. As an encore they sang, "Come Spirit, Come." Singing, "Bluehende Jugend," Evangelical Hymn book, No. 776, Congregation. The Need of an Educated Ministry (German,) Prof. S. L. Umbach, Union Biblical Institute, Naperville, Ill. Singing, "Ruft getrost," Evangelical Hymn book, No. 308, Congregation. Collection for Necessary Expenses, and Benediction.

TUESDAY, SEPTEMBER 19TH, 7.30 P. M.

GENERAL TOPIC, MISSIONS.

BISHOP J. J. ESHER, Chairman.

Singing, "Was ruehrt so maechtig," Evangelical Hymn book, No. 242, Congregation. Scripture Lesson and Prayer. Singing, "Der Born wider die Suende," Chas. H. Gabriel, Union Choir. Our Home Mission Work (German), Bishop William Horn, Cleveland, O. Singing, "Kirche Christi,"

Evangelical Hymn book, No. 237, Congregation. Our Mission Work in Europe (German), Rev. G. Gaehr, Cleveland, O. Singing, "Es gibt viel zu thun," Evangelical Hymn book, No. 265, Congregation. Closing Remarks and Announcements, by the Chairman. Singing, "Mit Preis und Ehr' gekroent," C. H. Gabriel, Union Choir.

WEDNESDAY, SEPTEMBER 20TH, 2 P. M.

WOMAN'S MEETING.

MRS. G. C. KNOBEL, CHICAGO, Chairman.

Singing, "All Hail the Power of Jesus' Name," Congregation. Prayer, Rev. J. S. Newhart, Slatington, Pa. Address of Welcome, by the Chairman. Letter of Greeting from Mrs. F. W. Voeglein, Tokio, Japan, read by the Secretary of the Committee, Miss Anna Schneider, Chicago. Letter of Greeting from Mrs. I. Knapp, Elberfeld, Germany, read by Mrs. Jacobea Gaehr, Cleveland O. The Heroines of the Evangelical Association, Mrs. Kate Klinefelter Bowman, Des Moines, Ia. Solo, "I know that my Redeemer Liveth," Haendel, Miss Oma S. Yaggy, Des Moines, Ia. The Deaconess' Movement in Our Church (German,) Mrs. Jacobea Gaehr, Cleveland, O. Mothers' Work in the Church, Mrs. H. C. Smith, Naperville, Ill. Trio, "I Waited for the Lord," Mendelssohn, Misses Fannie E., Mattie E. and Lucy J. Smith, Naperville, Ill. Missionary and Temperance Work for the Women of Our Church, Mrs. E. M. Spreng, Akron, O., President of the Woman's Missionary Society of the Evangelical Association. Singing, "America," Congregation. Benediction, Rev. C. Hummel, Elgin, Ill.

WEDNESDAY, SEPTEMBER 20TH, 7.30 P. M.

TOPIC, REFORM.

BISHOP WILLIAM HORN, Chairman.

Singing, "God Bless Our Land," Union Choir. Prayer. Singing, "Oh, how Lovely is Zion," W. A. Ogden, Union Choir.

The Evangelical Association and Moral Reform, Rev. J. C. Hornberger, Editor of the *Living Epistle* and Sunday-school Literature, Cleveland, O. Shorter addresses on the same subject by Revs. C. F. Erffmeyer, Abilene, Kansas, W. A. Leopold, Allentown, Pa., and C. C. Pfund, Des Moines, Ia. Singing, "Columbia my Country," Union Choir. Our Mission Work in Japan (German), Bishop J. J. Esher. Singing, "Der frohe Tag bricht an," Jubeltoene No. 160, Congregation.

THURSDAY, SEPTEMBER 21ST,  
FORENOON, AFTERNOON AND EVENING.  
YOUNG PEOPLE'S ALLIANCE DAY.

Rev. C. A. Thomas, Editor of *Das Evangelische Magazin* and German S. S. Literature, Cleveland, O., President of the Alliance, Chairman. Opening Address, by the Chairman. Twentieth Century Responsibilities: How to Meet them, Rev. J. B. Kanaga, A. M., Marion, O. Shorter addresses on same subject by Messrs. E. B. Esher, Chicago, and H. G. Johnson, Reading, Pa. Our Young People and the Institutions of Our Church (German,) Rev. G. C. Knobel, Chicago. Shorter Addresses on the same subject by Bishop W. Horn and Prof. H. F. Kletzing, N. W. College, Naperville, Ill. Denominational Young People's Societies, Revs. W. H. Messerschmidt, Naperville, Ill., and Geo. Husser, Chicago. The Spiritual Element in the Young People's Alliance (German,) Rev. M. L. Wing, Berlin, Ont. Shorter Addresses on the same subject by Bishop Breyfogel and Rev. J. Alber, Washington Ill. Practical Suggestions to Alliance Workers, Rev. J. C. Hornberger, Cleveland, O., Secretary of the Alliance. The Young Men of Our Country: Their Perils and Possibilities, Rev S. J. Gamertsfelder, Assistant Editor of the *Evangelical Messenger*, Cleveland, O. Shorter Addresses on the same subject by Revs. H. I. Bittner, Portland, Or. and Geo. Johnson, Buchanan, Mich.

Each session of the day was opened also with prayer, and the exercises were liberally interspersed with song. Besides selections from the Sunday-school books sung by the congregation, the N. W. College Quartette sang a number of pieces, and in the evening the Union Choir, besides leading the congregational singing, rendered two chorals, "Make a Joyful Noise unto the Lord," by Chas. H. Gabriel, and "Oh How Excellent," by O. S. Grinnell.

#### SECTION VI.

##### *Collections and Expenditures.*

These were in charge of the Committee on Ways and Means. It was intended that the amount necessary should be collected by private effort, and Bro. Geo. Husser had made a commendable beginning. But he was otherwise so very much occupied that it was concluded to overrule the aversion to public collections. Such were lifted on the afternoons of Tuesday and Thursday, and the amount of \$64.57, including the private collection, was contributed. The expenditures were as follows:

Music for the Choir,	\$14.80.
Hymns for the Congregation,	9.75.
Programs and Use of Piano,	8.25.
Travelling Expenses of Committee,	20.45.
Postage and Correspondence,	10.00.
Other Expenses;	1.32.
<hr/>	
Total.	\$64.57.

It will be noticed that travelling expenses were paid, as far as reported, only to members of the committee who had to make repeated journeys to the respective sessions. The Woman's Committee chose to make no especial effort in the way of finances, and each of its members travelled at her own charges; which, in the case of those living out of the city, were considerable.

All who interested themselves in the congress will remember with thankfulness the very acceptable and satisfactory services, at their own charges, of the speakers and singers who participated as per program and assisted to make the sessions so interesting and profitable. May the Master of the Vineyard reward them and members of the several committees for their labor of love! Especial recognition is also due to Revs. Theo. Alberding and F. Beuscher, of the Illinois Conference, for assistance in directing visitors to the places of the meetings in the mazes of the massive and complicated Art Institute; and to the gifted sons of the former for presiding at the organ during the forenoon and afternoon sessions on Young People's Alliance Day.

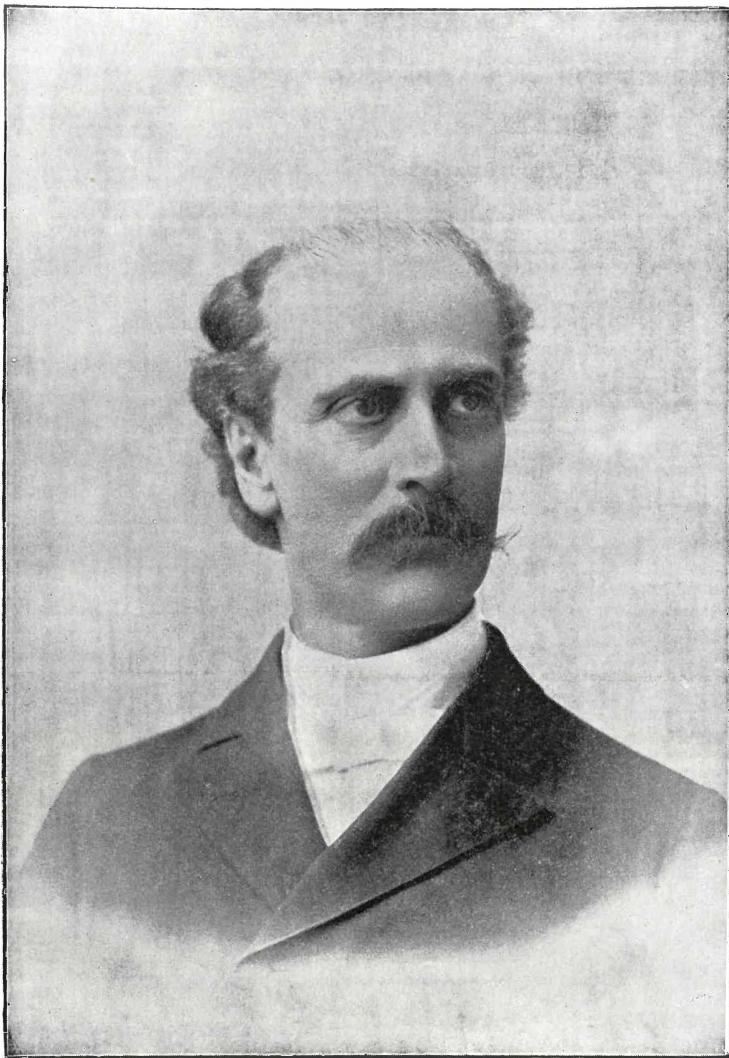
## PART II.

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### THE PRESENTATION MEETING.

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Rev. G. C. Knobel, Chairman.



REV. DR. J. H. BARROWS,  
*President of the Parliament of Religions.*

## CHAPTER I.

## Opening Exercises.

## I. THE AUDIENCE.

There had been many misgivings on the part of its friends in regard to the probable attendance at the Congress of the Evangelical Association. The principal attraction at Chicago was supposed to be the Fair; that our Evangelical friends would pass that by for the greater part of three days of their limited stay at Chicago, for the sake of any religious gathering, was almost too much to expect. But when Tuesday morning, September 19th, was fully come, thousands from all directions streamed to the Art Institute, a large proportion of whom inquired the way to the meeting of the Evangelical Association. Those who at first happened into the wrong assembly were not long in detecting their mistake, and made haste to rectify it. *The Evangelical Messenger* says editorially of the attendance: "Never have the representatives of the church met in such numbers and in such representative character. Preachers and laymen, church-officers and privates, came together from California, Oregon and Washington to New York and Pennsylvania, and from Texas to Canada, in a true Evangelical brotherhood . . . . A distinguished audience numbering at least two thousand assembled in the great hall."

A few minutes after ten o'clock the speakers of the morning filed into the hall led by President C. C. Bonney, of the World's Congress Auxiliary. Mrs. G. C. Knobel, chairman of the Woman's Committee, and Miss Otto S. Yaggy, of Des Moines, Ia., who had kindly consented to sing a solo, were

invited to sit with them on the large platform, as well as Bishop W. Horn, of Cleveland, O., Rev. H. J. Bowman, of Des Moines, Ia., and Father C. Hummel, of Elgin, Ill., the oldest living missionary of our church.

President Bonney called the meeting to order with a single tap of the gavel and requested the large audience to rise and sing "Praise God from whom all blessings flow," whereupon Rev. H. J. Bowman, of Des Moines, Ia., offered a very appropriate, beautiful and fervent prayer. Then Mr. Bonney stepped forward and delivered the following opening address.

## II. PRESIDENT BONNEY'S ADDRESS OF WELCOME.

*Officers and members of the Evangelical Association Congress:*

As General President of the World's Congresses of 1893, I welcome to this Hall of Washington, and to all the facilities which the World's Congress Auxiliary can extend, this congress of your religious denomination; and wish you the utmost harmony and success in your proceedings.

It is with especial pleasure that I respond to your invitation to meet you on this occasion, for it calls upon me to emphasize one of the greatest benefits which may be expected to result from the religious congresses of this memorable year, the benefit of a better acquaintance between the different religious denominations.

Raised up by the merciful hand of Divine Providence to minister to the spiritual needs of German immigrants to the American States and their descendants and neighbors your denomination has gone forward during the nineteenth century, nobly and efficiently doing the Master's work in the vineyard to which He called it, and yet this large and able organization of Christian workers is comparatively little known to the general religious public. The same may be said of other denominations. It is therefore most wise and

useful to bring these various religious associations together in fraternal relations, not only in the Union Congress which holds its sessions under the name of the "World's Parliament of Religions" in the adjoining Hall of Columbus, to discover what grounds of sympathy and co-operation may be common to all; but also, as a matter equally important, to give to each denomination a convenient opportunity in this Hall of Washington, to declare to the world its distinctive faith, and what service to mankind it has rendered in obedience to that faith.

I therefore rejoice that you have so heartily accepted and utilized this opportunity to "let your light so shine before men, that they may see your good works, and glorify your Father, which is in Heaven;" and I congratulate you on the large attendance, and enthusiastic interest by which the Evangelical Association this day testifies, both its zeal in the work entrusted to its charge, and its interest in the great occasion in which it has been called to participate.

Let me also congratulate you on the noble work of your Association in furtherance of the great moral movements of the age, such as Temperance, Sunday Observance and Civil and Religious Liberty.

Let us "praise God from whom all blessings flow," that while preserving the substantial unity of His followers in the great fundamentals of religious faith and life, He has at the same time by His wonderful providence created special agencies, like your own, to meet special needs, in order that more speedily and efficiently than would otherwise be practicable, His will may be done on earth, as it is in Heaven.

These Religious Congresses cannot do otherwise than accomplish great good, by spreading abroad among all classes of mankind, a better knowledge of what God has wrought for the deliverance of the world from sin and wickedness in all their forms. I am glad that the American public will

thus become better acquainted with the character and work, of the Evangelical Association.

I have now the pleasure of presenting to you the Presiding Officer of this meeting, the Rev. G. C. Knobel, who will address you with further words of welcome.

III. CHAIRMAN KNOBEL'S ADDRESS OF RESPONSE AND WELCOME.

*Mr. President, Ladies and Gentlemen:*—It is with joy and gratitude that we accept the privileges and opportunities of this the first Congress of the Evangelical Association. We are thankful to the World's Fair Auxiliary of the World's Columbian Exposition for bringing this opportunity about; thankful to the gifted President of the Auxiliary, with whom under God the idea of this the World's First Parliament of Religions originated, who has met us with uniform courtesy, patience and consideration, with invaluable practical counsel in the arrangements necessary for this gathering, and who has just spoken such eloquent words of welcome and appreciation; and above all are we grateful to the Lord of Hosts, our God, that we as a communion of His worshippers belong to a church which we are proud to represent here as one of the many branches of the Church Universal which His Divine Son hath founded on earth.

Even before our formal organization as a church in the beginning of this eventful century, our fathers held local meetings for worship. In the course of time there came the "big meetings," attended by worshippers from different neighborhoods; then came the conferences, quarterly, annual and general, attended by devoted participants from near and far; but to-day we are met as never before in the history of our beloved Church!

Here are the fathers, patriarchs in our Israel, with their sons and daughters from the East and the West; the mothers,

queens royal of our Christian homes, in which they sway the benignant scepter of maternal love; here are watchmen on the walls of our Zion from the length and breadth of our ecclesiastical domain, three continents being represented either by visitors of the congress or by contributions to its program; bishops are here, and editors, heads and professors of our schools with their students, Sunday-school workers and scholars; here are visitors from other folds, worshippers of God and lovers of men, who have come to hear how we came to be, what we hold and how we do; and we are met side by side with the world's representatives of all faiths! May you see the grace of God and be glad! We have prayed and looked for your coming, we have prepared for you, and now we bid you, each and all, a joyful, hearty welcome!

When the arrangements for this presentation meeting were planned, we were given to understand that it was to form an integral part of the World's Parliament of Religions in such a sense that no other session of that body would be held at the same time; but the program of the Parliament became so long that it was found necessary to have its sessions proceed uninterrupted by the presentation meetings of any denomination. This necessary adjustment to circumstances has had a visible effect on the attendance of these presentation meetings. From my own observation I can say that the attendance here to-day is better than was that at some presentation meetings of prominent denominations whose church-membership in this city is ten times larger than ours, and who had chosen what seemed to be the most favorable hour in the week. Besides, we Evangelicals look more to quality than quantity!

While looking at the subjects on the program some may have asked, what can we hear to-day upon the History, Doctrine or Polity of our Church which we, as its favored sons and daughters, have not already heard? But every public

speaker has found occasion to observe that it is not so much the bestowment of new knowledge that pleases the hearer, as to tell him in an interesting way what he already knows! The brethren who will address us this morning have been selected for this occasion because they have the happy faculty of telling you what you already know far better than you could tell it yourself; and you can realize how well you really know these things only after you have had the pleasure of hearing them! Such speakers, too, are just the ones to bring forth treasures new as well as old. You have come to hear these chosen representatives of our Church, and hear them you now shall, upon its most salient features. Meanwhile let us join in the sentiment of the sacred bard :

I love Thy kingdom, Lord,  
The house of Thine abode,  
The Church our blest Redeemer saved  
With His own precious blood.  
For her my tears shall fall ;  
For her my prayers ascend ;  
To her my cares and toils be given,  
Till toils and cares shall end.

Upon the conclusion of this address Bishop Esher moved a vote of thanks to President Bonney for his invaluable services, wise counsels and uniform patience, kindness and courtesy in his connection with the organizers of this congress; to which motion the audience responded with a unanimous rising vote. Mr. Bonney expressed thanks and gratification for this mark of esteem, gracefully conducted the chairman of the meeting to the presiding officers' chair, took leave of those nearest him, and soon quietly withdrew to look after the interests of the various other congresses in progress at the Art Institute.

The chairman then introduced Rev. S. P. Spreng, Editor of the *Evangelical Messenger*, Cleveland, O., as the first speaker on the three leading topics of the meeting, whose interesting address constitutes the next chapter.

## CHAPTER II.

## The History of the Evangelical Association.

*By Rev. S. P. Spreng, Editor of the Evangelical Messenger, Cleveland, Ohio.*

## I. INTRODUCTORY.

The development of the Kingdom of God is compared by our Saviour to the growth of a great tree from an insignificant kernel of seed. This fits the case precisely. There is the small beginning, the incommensurable potency of inherent life, the well-ordered growth according to the law of its kind, the perfected tree at last, composed of many parts, roots, trunk, branches, leaves and fruit, each part growing out of the other in the pre-destined order, all harmoniously contributing to the ultimate general result, yet essentially preserving organic unity.

Such is the Church of Jesus Christ upon earth—a tree with spreading branches, umbrageous foliage, and precious fruit. The different denominations of the Christian Church are not hostile armies, or even competitive schools of thought; but parallel branches of the one great tree, each growing out of the one central trunk, all drawing their energy from the one central life-root. One powerful life-principle pervades the whole, giving it symmetry and organic unity. In no other way could this tree of life, whose very "leaves are for the healing of the nations," fulfill its mission.

The Evangelical Association is one of the branches of this tree. Its history is an epitome of the whole history of

the Christian Church. It has not been grafted upon the body by some schismatic hand, but it has grown out of the body of the Church, by the normal process of development by which all the legitimate branches of this great tree have come into being, through the vitalizing energy of the Holy Spirit and under His personal direction. Like every true branch, it has been brought into being to meet a specific emergency, to accomplish a certain part of God's great purpose, to reach a certain class of people, who could not otherwise be reached and saved, to emphasize anew the importance of spirituality in religious experience and life.

## II. ORIGINAL CIRCUMSTANCES.

A study of the circumstances in which this branch arose, a knowledge of the emergency to meet which this movement was inaugurated, will be sufficient to convince any honest mind that the Evangelical Association is indeed a child of gracious Providence, and an organic part of the great Church of Jesus Christ upon earth.

First. The Evangelical Association, having been first organized in the year 1800, is the ecclesiastical first-born of this fecund century, the century of fruitions, which blossoms as a full-blown flower "upon the thorny stem of time." God had prepared His instrument for the inception of this branch of the Church in the birth of Jacob Albright, which occurred May 1, 1759. During the last decade of the eighteenth century, he was born again. In 1796, this humble, unlearned but chosen and consecrated servant of God, became obedient to the heavenly vision, and devoted himself with all his energies to the specific work to which the Lord of the vineyard called him. His earnest ministry soon resulted in a number of conversions. The work prospered. He then saw and felt the necessity of effecting at least local organization, in which to preserve the result of his labors,

and to save the new converts from spiritual ruin. Accordingly in the year 1800, he organized three separate local societies in as many different counties in Eastern Pennsylvania, to which others were soon thereafter added. In 1803, the first General Council was held, in 1807 the first Annual Conference was organized, in 1816 the first General Conference convened.

Note the dates: 1796, 1800, 1803, 1807, 1816. It will be seen by these how the Evangelical Association arose with the dawn of the present century, and in a most important period of time.

Secondly. The Evangelical Association is distinctively an American product, the result of American ecclesiastical conditions, and called into being to meet a particular want of American society. Jacob Albright himself was born and reared upon American soil; the same is true of all the early ministers and members of this denomination — John Walter, George Miller, John Dreisbach, John Seybert, Henry Niebel, Thomas Buck, Adam Ettinger, William W. Orwig, Charles Hammer,—all were Americans to the manor born, some of them in the third generation. The work bears the American stamp in its origin, its genius, its method and its polity. The activity of this Church for half a century was confined to the United States and Canada. This is her home field. Here she is ecclesiastically established. She is imbued through and through with the spirit of American Church life, as well as with the enterprise, aggressiveness and energy of this American century. For many years and in many legal documents the denomination has since 1816 been described as "The Evangelical Association of North America." However, even this restrictive designation has been abandoned, for like Wesley, she claims the world for her parish. The command to go into all the world and preach the Gospel to every creature, she feels to be imperative upon her. Wherever

there are souls for whom Christ died, there she is privileged to go with the life-giving Gospel of Jesus Christ.

Thirdly. The Evangelical Association was originally called into being with the distinctive mission of meeting the pressing spiritual needs of the German-speaking population of this country. To be exact, it originated among the so-called Pennsylvania Germans. These were the descendants of Protestants who fled from the Rhenish provinces constituting the Palatinate, soon after the conclusion of the Thirty Years' War.

The Peace of Westphalia, by which, on October 24, 1648, that bloody and devastating war was concluded, was the triumph of State-Churchism on the continent of Europe. By it, three Confessions only were to be recognized before the law, namely, the Roman Catholic, the Lutheran and the Reformed. All dissenting from these Confessions forfeited their civil and ecclesiastical rights, and were exposed to various forms of oppression, without legal protection, which, added to the temporal losses entailed by the war, made life well nigh intolerable. These prisoners of hope turned for refuge to the stronghold of Plymouth Rock. They came for the same reason that induced the Pilgrim Fathers to seek the new world. They sought freedom to worship God. The province founded by William Penn, offered the greatest religious liberty and hence attracted the majority of these new settlers.

But religion fell into decay among them, in the wilds of the new world. The struggle for subsistence, the battle with the wilds of nature, absorbed time and strength. Such pastors as they had were as a rule self-appointed and self imposed, the product of the rationalistic universities of Germany. Heretical in teaching, immoral in practice, they led the people into vice. While Wesleyan and other mis-

sionaries zealously labored among the English-speaking people of the country, these Germans were absolutely neglected. No one cared for their souls. Vital godliness was unknown among them. They were spiritually dead, socially ostracised, morally corrupt, ecclesiastically confused. The War of Independence, in which they took an active and heroic part, still further demoralized them in these respects. In common with all other classes of people, their condition was in every way deplorable.

In this moral desert Jacob Albright was born and grew up. Here God met him and called him as a chosen vessel to bring the light and life of the Gospel to his neglected kinsmen after the flesh. After his conversion, which was radical and thorough, he naturally took a deep interest in their spiritual welfare. This led him to earnest prayer in their behalf. Suddenly, while thus pleading for them, he became very vividly impressed with the solemn conviction that this solicitude was of the Lord, and that, having experienced in his own heart the vital power of salvation, it was his duty to lead his erring brethren into this light. His own soul glowed with the love of God. He rejoiced in the assurance of his acceptance with God through Christ. How he longed that his wretched, neglected countrymen might become partakers of his joy! He heard the divine call: "Go preach my Gospel in your mother tongue, in the demonstration of the Spirit and of Power." This solemn moment was like the interview of the Midian Shepherd of old with Jehovah at the burning bush. It was the birth-hour of a new religious movement. It was the budding of a new branch of the Christian Church, for which there was a distinctive mission and an obvious place in the economy of American Church life. It was the gracious providence of God responding to a crying need of the time and place.

## III. OUR LEGITIMACY AS A CHURCH.

This may be the proper time and place to point out the grounds of our legitimacy as a branch of the Church of Christ upon earth. These grounds are based upon well established historical facts, which happily are not questioned at this time.

All the circumstances surrounding the inception of this Church combine to emphasize the overruling hand of a graciously designing Providence. Jacob Albright, under God the founder of the Evangelical Association, was born of Christian parents, and brought into the communion of the Lutheran Church in the regular way. But, while possessing the orthodox form of godliness, he, in common with nearly all his contemporaries, as he himself declares, knew absolutely nothing of experimental religion. He was a stranger to conscious salvation. Under a sermon preached at the funeral of one of his children, by a Reformed minister named Anthony Hautz, Mr. Albright was deeply convicted of sin, and thenceforth began to seek earnestly the pardon of his sins and the renewal of his heart. By the counsel and prayers of a pious, independent layman named Riegel, he was at length led to the light, and experienced a change of heart. The life of God was begotten within him. He could have found a congenial church home in the Methodist Church, with whose doctrines, discipline and life he was cordially agreed; but when he followed the call of God to preach the Gospel to the German-speaking people, and began to do the same work for them which the Methodists were doing for the English-speaking people, their paths naturally diverged. Albright was no "come outer." He preached no new or strange doctrine. He had no quarrel with the Church. He simply followed the call of the Master, which led him to labor in a field into which, to his grief

and disappointment, they did not feel called upon to enter, but which he found to be a great harvest-field white for the reapers' sickle. Separate organization, however, was not contemplated by him. But God had a higher and a better thought, and that gradually took shape, though not definitely during Mr. Albright's life-time, for he died too early (his death occurring already in 1808) and left no expressed wish concerning the future of the child of his labors, simply expressing his firm faith that God would take care of the precious work.

Evidently there was no antagonism in Albright against any Church as such, but there was clearly room and even a crying need for another Church organization, in the course of the development of the American system of free Churches. Providence led the way, opening to our fathers a great and effectual door of usefulness in a vast and growing field, otherwise uncultivated, and God laid the responsibility upon them to labor for the spiritual awakening and quickening of the neglected. They had an important mission, that of emphasizing the spiritual reality of religion, the vital principle of Christianity. The burden of their message was "*The Letter Killeth, but the Spirit Giveth Life.*"

A faithful performance of this duty brought these heroic men face to face with carnal opposition, brought upon them the displeasure of formal Christian professors, involved the endurance of hardship, privation and incessant toil, for a merely nominal salary of at first from twenty to fifty dollars per annum. They sacrificed home, ease, comfort and wealth, for the Gospel's sake, but they were rewarded with glorious results in souls saved, and in the general quickening of German Church life. But more: having been faithful in the one duty, God opened to them other doors of usefulness, according to the law of the kingdom, that "unto him that hath shall be given and he shall have abundance." From

the beginning it was forbidden in this church to preach or worship in a strange tongue "not understood by the people." Hence, as opportunity offered they also began to preach in the English tongue, societies were organized, Sunday-Schools formed, and at length conferences created. English literature was created in due time and as the youth of the church grew English, they were ministered unto in the language of the country, until now about one-third of the membership worships in this tongue, while comparatively few preachers and people are incapable of understanding both languages.

#### IV. GENERAL STATISTICS.

And now, behold, what hath God wrought. Let us pass in rapid review the great lines of progress since that time.

Our disciplinary polity was about the first to take shape and has remained essentially intact to this day. The first Discipline was published in 1809. That book contained the main features and present system of Church Government. The name "EVANGELICAL ASSOCIATION," was adopted by the first General Conference in 1816.

#### GROWTH OF MEMBERSHIP.

In 1800.....	20	Members.
" 1803.....	40	"
" 1807.....	200	"
" 1816.....	1401	"
" 1835.....	5119	"
" 1843.....	13,000	"
" 1853.....	25,420	"
" 1863.....	47,679	"
" 1873.....	76,000	"
" 1883.....	120,000	"
" 1893.....	145,829	"

## MINISTERS.

The first conference in 1807 consisted of five itinerant preachers, and three local preachers. In 1893 there are twenty-five conferences with 922 itinerant and 405 local preachers, a total of 1327.

## SUNDAY-SCHOOLS.

Sunday schools were established in 1835. At present (1893) there are 2,222 Sunday-schools with 167,000 scholars.

## CHURCH EDIFICES.

The first church was built in 1816. It was a small frame structure 34x38 ft. in size, erected in New Berlin, Pa. In 1893 we have 2119 churches, with an aggregate value of \$4,928,000.00. The churches were built by and for common people, and it is an unalterable law that in our churches the pews must be free. There are also 722 parsonages valued at \$933,200, besides \$100,000 in other properties.

## V. THE PUBLISHING HOUSE.

This, the most important institution of the Church, was first founded in 1816, and located at New Berlin, Pa. In 1853 it was removed to Cleveland, Ohio, where it now is. The first building was 20 x 26 ft. in size, a story and a half high. The present edifice, located on Woodland Ave., Cleveland, Ohio, occupies an entire square, with a frontage of 123 ft., and a depth of 100 ft., five stories high, erected at a cost of \$90,000, and filled with all the machinery necessary for such an extensive business. The entire plant with its contents is valued at \$506,000. In fifty years—from 1837 to 1887—this publishing house realized a net profit of \$3,316,000.05, and paid in dividends to the Annual Conferences for benevolent purposes, \$240,024.00.

## VI. PERIODICAL LITERATURE.

The first periodical was founded in 1835. This was *Der Christliche Botschafter*, the German organ of the Evangelical Association. It now has the distinction of being the largest, oldest, and most widely circulated German religious weekly in the United States, having a circulation of 20,000.

*The Evangelical Messenger*, the English organ of the Church, was created in 1847, is equal in size to the *Botschafter*, and has a circulation of 10,000.—30,000 subscribers to the organs of the Church in a membership of 145,000.

*The Living Epistle*, a monthly official journal, devoted to the doctrine and experience of entire sanctification, was founded in 1865, and has a circulation of about 2,000. *Das Evangelische Magazin* is a German literary monthly, also under the auspices of the General Conference, founded in 1868, with a circulation of nearly 15,000. An entire complement of Sunday-school literature, in both languages, is published, with a combined circulation of 170,000. The *Missionary Messenger*, with 1,200 subscribers, ends the list. The combined circulation of our periodicals is 216,000, mostly among our own people.

## VII. EDUCATIONAL INSTITUTIONS.

Upon the subject of education, there was at first much dispute. But there were not wanting those who at an early day saw the necessity of an educated ministry, and earnestly advocated the establishment of higher institutions of learning. The Church now has seven institutions, viz.: North-Western College, Naperville, Ill., with three hundred students, a large competent force of teachers, and an elegant and commodious building; Central Pennsylvania College, New Berlin, Pa.; Schuylkill Seminary, Fredericksburgh, Pa.; Lafayette Seminary, Lafayette, Oregon; Union Biblical

Institute, Naperville, Ill.; The Preacher's Seminary, Reutlingen, Germany; The Evangelical Training School, Tokio, Japan.

### VIII. MISSION WORK.

The first formal effort to do missionary work was in 1838. In that year the first missionary society was organized and the first missionaries, Rev. C. Hummel and G. Burkett, sent out. In 1839 the General or Parent Missionary Society was organized by the General Conference. This society now has 25 Conference Auxiliaries, and employs nearly 500 missionaries. During the last fiscal year it received \$140,037.65 by voluntary contributions. It has a standing fund of \$65,000 and an annuity fund of \$50,000. During the 54 years of its existence, it has collected and disbursed over \$3,000,000 for missionary purposes. Last year the annual missionary contributions amounted to \$1.52 per member.

The society maintains two missionary conferences in Europe. The first missionary to that part of the world was Rev. John C. Link; he was sent less than forty years ago. There are now two conferences, one in Switzerland and one in Germany. There is in Reutlingen, a successful Theological Seminary, and in Stuttgart an extensive publishing house, which scatters good literature in large quantities. The chief mission of our Church in Europe, we conceive to be the infusion of spiritual life into the body of the State Church. That this is greatly needed is clear from the statements of Dr. Stoecker, of Berlin, now in this city. Much has been accomplished in this direction. The general quickening now experienced in Germany is the result of this work.

In 1875 a mission was established in Japan, the first in a heathen land. The first missionaries sent were Dr. Fred-

erick Krecker and family, Rev. A. Halmhuber and Miss Rachel J. Hudson.

There is now an annual conference in Japan with 568 members, 16 itinerant and 6 local preachers, 25 Sunday-schools, 8 Church edifices, and 6 parsonages.

In 1883 a Woman's Missionary Society was organized, which was re-organized in 1892 with 8 Conference Branches and 50 Auxiliaries. It is doing a blessed work, not only by extra gifts and prayers, for the work abroad, but among the women and children at home, by stimulating missionary devotion through the spread of missionary intelligence, and the cultivation of the missionary spirit.

#### IX. YOUNG PEOPLE'S ALLIANCE.

This is the latest organization in the Church. It was begun in 1890, and already numbers 13 Conference Branches, 500 local Alliances and 15,000 members. So rapid has been the growth of this organization that it already takes its place among the working forces of the Church, and will take an important part in this, our Evangelical Church Congress, next Thursday.

#### X. CONCLUSION.

In conclusion, allow me to point out a few of the chief peculiarities of our Church life.

As we have seen, the work of Jacob Albright and his co-laborers was a vigorous protest against mere nominal Christianity. A Christian cannot be made to order by a process of ecclesiastical training, but must be born as such of the Holy Spirit of God. The first point, therefore, insisted upon is the necessity of the new birth, as the basis of a true Christian life and character. This, in the pulpit theology of the Evangelical Association, is called Conversion, a broad term which includes repentance and faith on man's part, and justification or pardon, regeneration, and

assurance of adoption on God's part. This was, and is, continually insisted upon in the preaching of this Church. In our conception conversion is a mighty, radical change wrought in the heart of the penitent believer, whereby he becomes a new creature in Christ Jesus. In the expressive phrase of Bishop John Seybert, the sinner is to be "*converted deep into eternal life.*" It is a change that fills the soul with joy and peace, because we are made conscious of it by the witness of the Holy Spirit. We become partakers of the Divine Nature, and receive the mind of Christ. This experience must come to every one, whether born of Christian parents or not, whether moral or immoral. Neither morality, nor baptism, nor confirmation, nor Church membership is any substitute for a sound conversion.

Not that morality is to be discarded. The best morality is the result of such a religious experience. Religion and morality are both essential. They belong together as soul and body. Religion pertains to the life within, morality to the life without. Religion is the true source of morality, and the latter is the proof of the former. Morality without religion is a corpse; religion without morality is a ghost.

Spirituality of worship was another result arrived at. Ritualism is the cult of formality, the expression of nominal Christianity. God is a spirit, and seeketh such as worship Him in spirit and in truth. With Him all time and place is holy. Let every thing be done decently and in order, but let not the spirit of worship be suppressed by Latin formulas. Where the Spirit of God is, there is liberty. Hence the public services of the Evangelical Association have always been characterized by freedom from iron-clad forms. All our people belong to the holy priesthood and are expected to exercise the sacred function of prayer both in secret and public, and that without such artificial aid as that of a prayer book. Not infrequently these services were, especially in

former days, enlivened by shouts of praise, and loud demonstrations of joy. Yet everything that savors of disorder or fanaticism has been persistently frowned upon and suppressed. Mr. Albright himself was particularly averse to what the fathers called "wild-fire."

The members of the Evangelical Association are expected, as a consequence of a deep experience in God, and the exercise of a truly spiritual worship, to demonstrate the reality of their religious character by a holy life. Conformity to the world in social customs, in commercial practice and in personal conduct has always been denounced as inconsistent with the high standard of religious experience. The life of our people, therefore, has been characterized by great simplicity and free from lofty social pretense. The weapons of their warfare are not carnal, but mighty to the pulling down of strongholds. As a basis of this high moral standard, our people have been constantly urged to seek entire sanctification and Christian perfection, so that they might walk worthy of their high and holy calling.

These three things—Sound Conversion, Spiritual Worship, and Holy Living—are the essential features of a true Church, and it has been the aim of the Evangelical Association to constitute such a Church.

Lastly, the Evangelical Association has been actuated by the Spirit of Apostolic Evangelism. Ecclesiasticism in its High Church sense has not been in our plan. The genius of our Church is to be Evangelical in doctrine, evangelistic in method, associational in polity. We are distinctively a missionary Church, always pushing out to the regions beyond. Our mission to the world is to preach the living Gospel by a living ministry—to send out converted men to bring the world to Christ. Our mission to the Churches is the infusion of vital godliness, the quickening of spiritual life everywhere, by a ministry converted, sanctified, and

called of God. Our Church has not been an ecclesiastical parasite, living upon others. The Evangelical Association has always hewn her own marble in the rough. Her ministry has always been more concerned to save the people for Christ than to proselyte them for the Church.

In this path marked out by her revered founder, let her continue. Let it be her object to be a communion of truly converted, spiritually quickened souls, united together for mutual edification among themselves, and for aggressive evangelism in the world. So will she bring many souls into glory and be a mighty factor in the universal conquest of the world for Christ, the Lord.

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This able address was well received by all, and made a very favorable impression.

Miss Omo S. Yaggy now sang a solo, "Fear not ye, O Israel," from Dudley Buck, whereupon one was presented who needs no introduction before any Evangelical audience—our grand old Senior Bishop J. J. Eshier, of Chicago, whose profound address forms the next chapter.

## CHAPTER III.

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**A Brief Statement of the Doctrine of the Evangelical Association.**

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*By Bishop J. J. Esher, Chicago, Ill.*

The Evangelical Association, in common with the other branches of the General Evangelical Church, holds and asserts that the Bible or the Holy Scriptures of the Old and New Testaments are the Word of God, of infallible proof and Divine Authority, the absolute rule and authority in all matters of faith and practice for the Church and the individual. Further, the Word of God is the divinely ordained means for the founding, extension, regulation, and life of the Church. The Bible is the all-sufficient, therefore the only source of the doctrine, the Divine "System of Theology," of the Church of the Evangelical Association. But that there may be unanimity of teaching according to the Holy Scriptures we have, besides the Apostolic Creed, our Articles of Faith, 21 in number, and a doctrinal manual, our larger Catechism, a succinct compilation of the doctrine of God's Book.

I. DOCTRINE CONCERNING GOD.

There is and can be but one living and true God, the absolute Spirit, uncreated, infinite, eternal, unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth. In this Divine Being there are three persons, Father, Son, and Holy Ghost. The Father is God, the Son is God, and the Holy Ghost is God, yet there are not three Gods, but there is only one living and true God. But though

Father, Son, and Holy Ghost are one substance and one Being, yet the Father is first, the Son is second, and the Holy Ghost is third. The Son is of the Father, and the Holy Ghost of the Father and the Son. The Father operates through the Son, and the Father and Son operate through the Holy Ghost. This in the creation, in providence, and in the redemption of the world. In the holy, adorable Trinity there is oneness of being but subordination of Persons as to mode of subsistence and operation.

This doctrine of the Trinity the Evangelical Association holds to be of the highest importance, not only as the fundamental and most comprehensive doctrine of Christianity, but also as a holy symbol of the christian religion as distinct from all other religions.

## II. CONCERNING THE CREATION.

God is the self-existing, eternal, great first cause and originator of the world, that is of all things exterior and not antagonistic to Himself. He created out of nothing the heavens and the earth with all that therein is, by His almighty will; and by His word they are, and were created and regulated, and according to His infinite wisdom, power, and goodness were shaped and arranged in perfect form and order.

## III. CONCERNING PROVIDENCE.

The world is ever and in all things dependent on God. By the same almighty will whereby God created the world, the imprint of which is discernible in all things, and by His supreme wisdom, power, and goodness according to which all things were formed and regulated, He also supports, upholds, and governs the world as a whole and in all its different parts, both great and small, without exception. All things are subject to Him, nothing is by chance. All things are either by His all-wise and good will, or by His

permission. And though God permits that which is evil, yet He overrules and directs all things to the final accomplishment of the good pleasure of His righteous will, and the consummation of the purpose of eternal love.

#### IV. CONCERNING THE ANGELS.

The angels in heaven and man on earth are the two principal creatures of God. The angels are spiritual beings, created of God pure and free and highly gifted, to dwell in His presence and glory, to praise him as the supreme Good, to execute His commands, and to render service to man, especially to the heirs of salvation. But some of the angels under their powerful leader, now known as Satan and the devil, rebelled against God and were condemned unto everlasting judgment. By the deceit of the devil sin was introduced into the world, and he and the other evil spirits, by their hatred and malice against God and man, seek to thwart all good, to do all mischief and harm, and to effect the temporal ruin and eternal perdition of man. But God's power over them is supreme. To those who believe on the Word of God, conform their life to it, and continue in prayer they can do no harm.

#### V. CONCERNING MAN.

God created man on the sixth creation-day, and He created him in His own image and likeness. The body of Adam, the human progenitor of all men, God made of the dust of the earth, and by the breath of life which God breathed into his nostrils man became a living soul, a two-fold being, with a God-related nature and life, free from error, evil and sin, and endowed with a clear knowledge of the truth, freedom of the will, perfect ability to do the will of God, true righteousness and holiness, dominion over every living thing, happiness and immortality. By his body man in the creation was connected with this visible world; by

his higher spiritual nature and life with the higher spiritual and eternal world. Man is the central object and connecting link between matter and spirit, earth and heaven, the creation and its God. Man's home is in God. So God created him—for His communion and glory. Separated from God, man is lost and dead. Obedience to the allwise, just and good will of God, as revealed by the divine command, was the condition of man's continuance in his original state of innocence and happiness in communion with God, and of his advancement to higher degrees of God-like perfection.

#### VI. CONCERNING THE FALL OF MAN.

Through the deceit of Satan and man's unbelief and disobedience sin came into the world by the transgression of the commandment which God had given to Adam. The consequence was the loss of communion with God, darkening of the understanding, forfeiture of original righteousness, utter inability to will and to do that which is good, a propensity to evil, and servitude under sin, or spiritual death. All of which, as *original sin*, was transmitted by the first parents of the human family upon all their descendants. Furthermore, man by his transgression of the divine commandment incurred the wrath and judgment of God, who is holy and just and will by no means clear the guilty, but inflicts the punishment pronounced in His law as the just penalty or natural wages of sin, consisting in temporal misery and physical death, and in eternal perdition, *i. e.*, entire separation from God, and the endless torments of hell. So also have the consequences of man's transgression and fall most seriously affected that part of the creation which God made for man. Yet notwithstanding man's deep fall, sinful corruption and utter inability to will or to do that which is good, or to deliver himself from sin and its consequences, he still is a human being, still retains his natural God-related

qualities, therefore is susceptible of divine influences and impressions and thus of being restored to his lost estate, the communion with and the holiness and glory of God.

#### VII. CONCERNING REDEMPTION AND THE REDEEMER.

We have seen that by the deceit of Satan and man's disobedience sin has come into the world and has, in a measure, ruined man and his domain. The redemption consists in the all-sufficient atoning sacrifice of our Lord Jesus Christ; the eradication or destruction of sin, the cause of all evil, itself the greatest, and man's deliverance from its power and dominion, guilt and pollution, effects and consequences, his restoration to his lost estate, the communion with and the holiness of God, and his elevation to Christ-likeness and transformation, body and soul, to the glory of God; also the restoration and transformation of all things which God the Father has given to His Son, Jesus Christ, and the final delivering up of all things included in the Redeemer's kingdom to the Father, that God might be all in all, and all this to the glory of the triune God.

God the author of creation and Sovereign of the world, God who is love, is also the absolute author and the finisher of redemption. From this it follows that redemption was determined in God from all eternity and that it is perfect as God is perfect, in plan and nature, efficacy and purpose; it is the highest revelation of God. All men are and were eternally included in the plan and work of redemption. God in His infinite love has chosen us, the divinely designed mankind, in Christ before the foundation of the world; the Son of God who is the image of the invisible God, created the human progenitor of all men in His likeness, thus for a condition of holiness and happiness and to be the Creator's representative and glory in the creation. And God so loved

the *world*, that he gave His only begotten Son, delivered Him up for *us all*. God will have all men to be saved.

*Jesus Christ, our Lord*, is the Redeemer of the world and the Saviour of all men. He is the only-begotten eternal Son of God, one with the Father and the Holy Ghost. To Him the Holy Scriptures ascribe all the names, attributes, works, and honors of God. *He is truly God. But He is also truly man.* Conceived of the Holy Ghost and born of the Virgin He took upon Him the form of sinful flesh, was made in the likeness of man, possessed all the qualities and sensibilities of the human nature, but was sinless, never committed an error or mistake, possessed in His nature and practiced in His life the holiness of God, and by His perfect obedience He fulfilled all righteousness and approved Himself as *The perfect Man*, therefore the ideal man. He is, then, very God and very Man in one person, eternally inseparable. As the God-man He is the perfect, the absolute Redeemer, and as the legitimate Representative and Mediator between God and man gave Himself a ransom for all. His divinity gives the work of redemption by Him divine perfection in all its parts. In His humanity He, as the eternal head of mankind, the firstborn before every creature, is the natural, therefore legitimate, Representative of mankind before God. He has borne the sin of the world, all our sins, and our griefs; as the God-man He gave Himself a ransom for all, suffered the penalty of sin imposed by eternal justice, fully atoning for all our race. For inasmuch as the God-man gave Himself for us, and the divine in Him was not for a moment separated from the human, therefore every particular work and suffering of the Redeemer, so most emphatically His self-offering on the cross, is of divine and infinite import and value. The Redeemer's cross is the foundation of His throne. By His resurrection from the dead the Redeemer and the redemption are divinely confirmed. By His ascension and entrance into

the Holy of holies with His own blood He has obtained eternal redemption and received all things of the Father. Thus made perfect as the Redeemer and assuming the sovereignty of all things in the three-fold kingdom of God, He ascended to the right hand of the Throne of the majesty of heaven, whence He will come to raise the dead, and execute the final judgment.

#### VIII. CONCERNING THE HOLY GHOST.

The Holy Ghost, as the third person in the unity of the holy Trinity, proceeds from the Father and the Son, is eternal and true God, co-equal with the Father and the Son. The Scriptures ascribe to Him all divine attributes, works, and honors. By His gracious work He carries out the redemption by Jesus Christ in man and in all other objects embraced in the plan of redemption. He enables all who do not oppose Him to comply with the conditions of salvation, accomplishes in those who do comply their regeneration, sanctification and glorification, calls and qualifies those whom God designs for special service in His kingdom, and by His co-operation imparts efficiency to the institutions and services of the Church. He dwells in God's children as their teacher, sanctifier, supporter and comforter; and in the Church of Christ, which is the vessel or body of His fullness and the instrument of His office until the consummation of all things.

#### IX. CONCERNING THE CHRISTIAN CHURCH AND THE MEANS OF GRACE

The Christian Church consists of the communion of all believers under Christ, their Head. In its essentiality it is the continuation of the one and inseparable Church of God, which has existed from the beginning of the world, and will never cease to be; but in its external form and connections it differs from the Old Testament Church, and is perpetual.

The Lord Jesus Christ is its foundation, and He founded it by the Holy Spirit whom He sent according to His promises and who on the day of Pentecost fully accomplished this divine work through the Apostles, whom Christ had chosen and authorized, and through the preaching of the Gospel, the Word of God, by them.

The essential qualities of the Church are; *Unity, Holiness and Universality*; and though not yet perfect in these qualities, it will fully attain perfection at the coming of Christ. As the visible Church it is the assembly of all those who are baptized according to Christ's appointment, take part in its services, and hold the Word of God as their rule of life. As the invisible Church it is the communion of saints, or of all true children of God on earth and in heaven; including all, everywhere, who have not attained a state of accountability. As the Church militant it is the Church in toil and tribulation, and in conflict with sin and the enemies of Christ and His kingdom. As the Church triumphant it is the perfected Church of God in the kingdom of glory.

Every true member of the Church is a member of the body of Christ, and as such the equal of all others, a priest or priestess unto God, with equal gracious endowment and equal rights and privileges to the services and work of the Church; as each one may have ability and calling of God, and also of the Church according to her order and arrangement.

The general calling of the Church is, to lead all men to Christ our Saviour; and as much as possible to promote their physical and spiritual welfare, to the glory of God. But its particular calling is, to prepare its members for heaven, and as a spiritual communion to build up itself on the most holy faith of the Gospel, as a holy temple of God, and this by the proper use of the divine means of grace in the possession of the Church, and the co-operation of the

Holy Spirit. These divine means of grace are the Word of God and the sacraments, and divinely ordered services of the Church. For the most effectual application of the Word of God Christ has instituted a spiritual and divine office, the Gospel ministry. To this office He himself called the Apostles and especially authorized them to found His Church, and to establish in its completeness the doctrine of faith and practice unto eternal salvation. All other true ministers of the Gospel are called and set apart for this office by an inner call of the Holy Ghost, and by the voice of the Church in which the Spirit of God dwells. Only truly converted men, whom God has prepared and designed for the service of the ministry, are thus called. And they are called to be servants and ambassadors of Christ, and stewards of the household and mysteries of God; to preach the Word of God, administer the sacraments, attend to the pastoral and disciplinary work or spiritual government of the Church, be patterns in all good works and every man's servants for Christ's sake.

In connection with the office of the Gospel ministry, Christ instituted the ordinances of holy baptism and the holy supper of the Lord as visible signs of the grace and spiritual blessings which God has promised and for Christ's sake bestows. Other sacraments there are not. Baptism consists in the application of water, the divinely chosen emblem of the effectual grace of God, in the name of the triune God; and it is the order instituted by our Lord for reception into the visible communion of His Church. It signifies the purification from sin by the blood of Christ and the renewing by the Holy Spirit to become the children of God; and it obligates the recipient to renounce all sin, sincerely to profess Christianity, and to keep the commandments of God. By baptism is conferred upon those who properly keep its covenant the right to the free use of the means of grace and spiritual blessings in the Church, and

to the enjoyment of all the privileges of its members. But though baptism is a divine appointment and a blessed means of grace, yet no man is saved except he be renewed by the Holy Spirit. Worthy subjects of baptism are those whom Christ recognizes as worthy of citizenship in God's kingdom, "little children" and adults who repent and believe on the Lord Jesus Christ.

The holy supper of the Lord was instituted by the Redeemer on the eve of the day of His crucifixion, in the circle of His chosen ones, or His Church, and for the same. He chose and consecrated bread as the emblem of His body which He gave for the life of the world, and wine as the emblem of His blood, which was shed for the remission of sins and the sanctification and eternal salvation of His elect.

By partaking of the Lord's Supper the worthy communicant commemorates the sufferings and death of our Lord Jesus Christ; under the consecrated, visible gifts of God receives the body and blood of our Lord; yet not materially with the mouth, but by faith, in the heart, in an invisible, spiritual and heavenly manner, and thus appropriates to himself the fruits of the atonement by Christ; and further it is a token and attestation of the love and communion of believers with Christ, the Head of the Church, and with the members of that body.

Only those who have sincerely renounced sin, truly believe on the Lord Jesus Christ, repose entire trust in Him, and attest their love to Him by a life devoted to His service can worthily receive the holy communion. Those who unworthily partake of it commit a crime against the body and blood of the Redeemer unto their own condemnation.

#### X. CONCERNING THE ORDER AND WAY OF SALVATION.

The eternal decree of God is that purpose of His love and righteousness according to which God wills the eternal

happiness of all men. This decree God carries out in a manner consistent with and worthy of His own supreme majesty, but also upon conditions most justly adapted to man as a free rational being. Agreeably herewith righteousness as a free gift through Jesus Christ has come upon all men unto the justification of life. By it all who have not attained a state of accountability are saved. And further, through Christ the Redeemer, the grace of God which brings salvation has appeared to all men. Through it God imparts, to all who do not persistently resist, the ability to comply with the conditions of Salvation, and to obtain everlasting life. Furthermore, God manifests His redeeming love by His gracious divine call, which invariably proves effectual unto salvation in all who accept and obey it.

The conditions of salvation are: Repentance toward God and faith on the Lord Jesus Christ. True repentance, to which man is brought by the providence, grace, and Word of God, consists in a change of mind, or a sense of sin mingled with shame and grief, heartfelt sorrow, confession and hatred of it, an earnest effort as far as possible to amend all former misdoings, and an humble turning to God. Repentance is necessary not to move the fatherly heart of God, for it is full of tender mercy; but to the sorrow, confession, prayer for forgiveness, and reformation of life which we owe to God. But repentance has no merit; all that God has promised and gives to the penitent is by free grace, for Jesus' sake. Upon true repentance follows *conversion*, that change of life by which we turn away from sin, and through faith come to Christ for the forgiveness of our sins and our regeneration.

True faith in the Lord Jesus Christ is an implicit confidence based upon the Word of God, that God for Christ's sake will pardon all our sins, graciously renew and adopt us as His children, and make us partakers of His heavenly

gifts and of eternal happiness. It further includes a knowledge and acceptance of Jesus Christ as Redeemer, Saviour, and God, sincere trust in Him and His atonement, and a voluntary surrender of ourselves to Him and His service. God works this faith in us through His Word and Spirit, and also bestows the ability to exercise it; and it approves itself by a clear conscious experience of the heart, faithful obedience to the commandments of God, and good works performed through love, to the glory of God. Through this faith, we have the divine justification, the renewing of the Holy Spirit, or regeneration, and the adoption into the holy family of God.

Justification is an act of God, by which, according to His free grace and for Christ's sake, He pardons all our sins and accepts us as righteous. Its effect is peace with God.

Regeneration is a work of the triune God, which the Holy Spirit accomplishes in us, by raising us up from the death of sin and making us partakers of the divine nature and life, including a clear evidence of the pardon of our sins and of the adoption of the pardoned sinner as a child and heir of God, and a sure hope of eternal life. And it comprises filial love and joyful confidence toward God, hatred of sin, delight in God's service, childlike submission to His will, and an ardent desire to be acceptable to Him in all things. Its effect is a godly life in which the regenerated walks in the light of God and thus follows after holiness. The Word of God is the divine means of Regeneration.

The sanctification of the regenerated also is the work of the Holy Spirit in the believer, and it consists in the purification from all sin or eradication of all *evil* affections and desires; and in a complete renewal after the image of Christ, and a perfect consecration of spirit, soul and body to the service and glory of God. The condition of our sancti-

tification is that faith in Jesus Christ which approves itself by our walking in the light and denying all ungodly and worldly lusts; by childlike fidelity toward God and resignation to His will; by an ardent desire for the fullness of salvation in Christ, and a confident and constant appropriation of the same to ourselves. This, our sanctification, the Holy Spirit accomplishes through the Word of God, and the blood of Jesus Christ the Son of God. Its effect is Christian perfection, consisting in being pure, having in us the mind which was also in Him, walking even as He walked, that we in truth love God perfectly, our neighbor as ourselves, and thus keep the commandments of God. Its effect is a constantly increasing growth in divine knowledge and spiritual strength, in fruitfulness, in good works to the glory of God, and in the blessedness of this state of grace.

It is the calling and privilege of every Christian in this life to be wholly sanctified and without blame before God in love, and thus to walk in the commandments of God. The believer thus sanctified indeed has his tribulations, but endures them with perfect resignation and filial trust in God; by faith in Christ he has constant and perfect victory over all temptations and every sin, has grace to keep the commandments of God, to be faithful in His calling, thankful in all things, and is kept by the power of God unto eternal salvation.

#### XI. CONCERNING CHRISTIAN LIFE.

Christian life is a life of that true faith in Jesus Christ which manifests itself by a truly spiritual service and good works performed through love to God, and to His glory.

Truly good works are the effects and fruits of faith in Christ and of the work of grace wrought in us by the Holy Spirit. They are without merit yet necessary unto eternal

salvation. The Word or commandment of God is the rule of Christian life. If by faith we abide in Christ, the Holy Spirit, dwelling in us, will lead us into all truth and daily strengthen us anew and enable us, with joyful obedience to keep the commandments of God and walk in the footsteps of Jesus.

The two principal means for the promotion of Christian life are the Word of God and prayer. Prayer is ordained of God and is our duty as well as our need and greatest privilege. It is calling upon and communion with God, therefore the highest order of true worship, consisting in adoration, petition, intercession, praise and thanksgiving. Through prayer, if it be in Spirit and in truth, and offered in Jesus' name and in faith, we receive all that God has promised us for our good. In the prayer which Christ our Lord taught His disciples, the Lord's Prayer, we have the perfect model of prayer. In the Holy Ten Commandments which God through Moses gave to the people of Israel, and which Christ in His Gospel, especially in the Sermon on the Mount, confirmed and emphasized for all mankind, God has given us the perfect divine instruction and direction for true worship and a righteous and holy life. Written by God himself, as nothing else is, and founded in eternal righteousness, they are perfect, universal and eternal. They prohibit all that is evil, enjoin all that is good and teach us our duty to God, to our parents, and to our fellow men. They teach us the true God and the true worship and the true life. In the first of the Ten Commandments God, as the true and living God, the supreme Majesty and absolute God, declares Himself as our God; in the following eight He directs us how to walk in the shining path of the just; in the last of the Ten Commandments He demands of His children and people that they should be pure in heart and blameless in life, demands perfection in obedience and ser-

vice, that we should love Him with all our heart, soul, mind and strength, and our neighbor as ourselves; and thus to fulfill the law of God and of our Saviour Jesus Christ. But all this we can only do if we are born of God and in self-denial, watchfulness and prayer follow the guidance of the Holy Spirit, live by the faith of Jesus Christ, and in all things seek only the approbation and glory of God.

#### XII. CONCERNING THE LAST THINGS.

The Christian religion distinguishes itself as divine by its righteous, pure and sublime nature, and most blessed effects in this life; and by the sure hope which we have through it of life everlasting. Eternal life is union with God by faith in Jesus Christ; and then after this present time, the blissful perpetuation of our personal existence in body and spirit in the future world. But between this present and the future world lies the important event of the death of the body, or the separation of the immortal soul from its mortal body, which, as everything earthly, on account of sin, is doomed to corruption. After death the body returns to dust, but the souls of the redeemed enter into the rest of heaven; on the contrary the souls of the wicked go into the everlasting punishment of the lost. But on the last day the bodies, both of the redeemed and the wicked, will return to life and arise to an eternal existence. The bodies of the righteous will arise in divine perfection, fashioned after the glorious body of our Lord Jesus Christ, therefore above the possibility of suffering, well prepared for the eternal glory of God and to be the heavenly house of the soul throughout eternity. Ground and pattern of the resurrection of the righteous is the resurrection of our Lord and Saviour Jesus Christ. As the crucified body of our Lord arose, so will this body of our humiliation be raised by the

power of God, and come forth to the enjoyment of the glory of God.

But the bodies of the wicked will bear the horrible image of apostasy from God, in which they lived on earth, with all the defects of their earthly life, and in the likeness of him whom they served on earth.

The resurrection will occur at the coming of the Lord Jesus Christ to judge the world; the righteous will arise first, thereafter the wicked. Those who live at His coming will not die, but be transformed. His appearing will be at the end of the time of this world, in a visible manner, with great power and glory, for the final judgment of the world, to separate all evil and the wicked; and to transform to the glory of God all things which the Father has given Him, and thereby consummate the kingdom of God. All must appear before the judgment throne of Christ to be judged in righteousness, according to the Word of God, and their open and secret works. The wicked, together with the devil and his angels, will be driven from the presence of the Judge into everlasting punishment; but the righteous will go with Christ, their Redeemer and Judge, into life eternal.

The punishment of the lost will consist in eternal separation from God and all that is good, in totally hopeless despair, and in the never ceasing torments of the lake that burns "with fire and brimstone," and is the habitation of the evil spirits, as well as of death and all the abominations of sin.

But the life and happiness of the redeemed will consist in perfect freedom from all infirmities, sufferings and danger. They will be like God, their Redeemer, and see Him as He is. They will rest as God rests, in eternal peace and security, shine in the glory of God as their own brightness, and in God be united with all the ransomed of the Lord in an unutterably blissful communion; and in this communion as

the Bride of the Son of God and in oneness with Him they shall sit upon His throne, and conjointly with Him triumphantly reign throughout all the ages of eternity.

In that great day this earth and the heavens shall pass away; but God will make a new heaven, and a new earth, instead of the former, and this after the measure of the glory of His Godhood.

But our Lord and Saviour Jesus Christ will consummate His work and kingdom by the annihilation of all evil throughout the realms of His supremacy and the transformation of all things in the same unto the glory of God; whereupon He will deliver up His kingdom, thus perfected, unto God the Father, and God shall be all in all.

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Upon the conclusion of this learned dissertation, the chairman introduced the next speaker, Bishop Breyfogel, with a pleasant reminiscence of the days when the young Bishop was his youthful pastor at Philadelphia; and then followed the eloquent address which constitutes the next chapter.

## CHAPTER IV.

## The Polity of the Evangelical Association.

*By Bishop S. C. Breyfogel, Reading, Pa.*

The Christian Church is not a mere aggregation of individuals, it is an organism, and its essential organization is of divine origin. It is the "body of Christ." In a certain sense the New Testament contains an ecclesiastical polity, but does not enjoin any particular form or model of church government. There can be found there the general principles, broad and deep, universal and fundamental, and not a few hints of methods, but no prescription of special forms. The Church has had a polity from the beginning which has assumed new forms in her historical development, without necessarily in every instance involving any fundamental departures. The church polity of the Apostolic times must therefore be understood not only by a careful interpretation of the sacred text but also by the light of subsequent church history. Accepting the general principles of government laid down in the New Testament, the Church is permitted to arrange her polity as the progress of Christianity requires, as the exigencies of various times and places demand, and for the efficient application of the unvarying organic law. Doctrine is fundamental, the moral code unchangeable, but church polity has the element of flexibility so far as is consonant with the general rules of God's Word. In other words, the foundations of the temple are permanent and abiding, while the scaffolding adapts

itself to the necessities of the edifice and the work required throughout the ages for its speedy and most glorious consummation. The New Testament affords glimpses of various methods of government. There appear the elements of the monarchial, the aristocratic, and the democratic forms. In the history of the Church there has been brought about a wise and most efficient fusion of these varying forms.

The Evangelical Association is not hierarchical in its polity, neither is it congregational; but, avoiding either extreme, has adopted the Episcopal and connectional form. Without arrogating to her any superiority over other branches of the Christian Church, it may be allowable to say that for her spirit and her aim this form is the wisest and the best. She believes in authority, in the supremacy of law administered in a Christlike spirit with undeviating firmness and unequivocal fairness for the promotion of purity and for pacific ends. At the same time there pulses through her organism from the smallest congregation up to the General Conference a true republican spirit, the spirit of equality in Christ.

The forms and governmental structure of our denomination are stable and firm, its spirit as to methods conservative, and yet possessing sufficient elasticity to enable the legislative and executive powers to apply its forces and to direct its energies to all classes, to maintain its life and authority under all exigencies, and to adapt it to the social and political customs of all climes. Its machinery has appliances enough to endure the strain. That it can withstand the tension of internal disorder and successfully surmount external difficulty is demonstrated by its history. It has been tried and found to be triumphant!

First I call attention in a summarized form to

### I. THE ORGANIC STRUCTURE OF THE EVANGELICAL ASSOCIATION.

The authoritative rule in the denomination is the Word of God. Her Book of Discipline contains the fundamental law of the Church, setting forth the principles which govern it, the regulations which control it, and the genius which determines its form of government, molds its methods, and defines its powers. It is the interpretation by the Church of Christ's disciplinary law and her highest expression of the best and most effective methods of conducting the affairs of His kingdom. The Discipline never dies; neither does it adjourn.

#### *The Membership.*

The condition of admission into the Church is an earnest desire to be saved from sin and to flee the wrath to come, and involves a complete renunciation of sin, the acceptance of redemption through Christ, a pledge of fidelity to the Word of God, and the general rules and order of the denomination, as well as an observance of the sacraments of the Church.

Each congregation consists of one or more classes meeting at regular intervals for religious exercises, one of the members of each being styled the leader and another the exhorter, both of whom are elected by the members of the class and with the approval of the preacher in charge. These leaders have the spiritual oversight over their members, exercising a watchful care over their spiritual life and moral conduct. A circuit is a pastoral charge embracing one or more societies some distance apart, either in towns or in the country. A station is one congregation, self-supporting, and enjoying the exclusive services of a pastor. A mission is a field assisted by missionary funds, and may be either a station or circuit. Each such field is called a

charge, and the pastor is termed the preacher in charge. The Stewards are officers of the congregation, nominated by the preacher and elected by the Quarterly Conference, and whose duty it is to secure the pastor's salary and to provide a parsonage. The trustees are elected by the congregation, and have in hand the management of the property subject to the Discipline. They have no control over the ministerial appointments or the worship. There is fostered in the congregation a careful and highly successful system of religious training of the youth by means of catechetical instruction, Sunday-schools, and young people's societies.

#### *The Ministry.*

There are two classes in the ministry of the Evangelical Association. They are called respectively "itinerant" and "local preachers." An itinerant preacher is one who is actively and exclusively engaged in the regular work of the ministry. There is also a technical sense in which the term "Itinerancy" is employed, and designates those ministers who by ordination stand in full connection with the ministry. A local preacher is one who does not serve a congregation but engages in some secular pursuit, devoting much of his time, however, in assisting the itinerant preachers in their labors.

The Evangelical Association believes in the "divine call" of the ministry. A candidate for license must, however, also be recommended by two-thirds of the members of the congregational class in which he has been a lay member, before the Annual Conference can grant him a license as preacher on trial. After two years of active, faithful service in this relation he is ordained a deacon, and if he discharges faithfully the duties of a deacon in the active service for two years longer he is ordained an elder. In the case of local preachers a longer period of probation is

required for deacons. There are but two orders in our ministry, known respectively as deacons and elders.

*The Preacher in Charge.*

The duty of the preacher in charge is to preach the Word, to shepherd the flock committed to his care, to administer the ordinances of the Gospel, and to see to it that the Discipline is observed in all its parts. He appears among his people as the ambassador of the Lord Jesus Christ and as the accredited representative of the Evangelical Association.

*The Presiding Elder.*

A presiding elder is elected to that office by the Annual Conference of which he is an elder and for a term of four years. He is always eligible for re-election. To him is assigned by the Annual Conference a certain portion of its territory over which he presides and which is called a district. He presides over all the churches and has the responsible oversight of all the officials in his district. He assists the bishop, in an advisory sense, in making the annual assignment of preachers.

*The Bishops.*

The episcopacy in our Church is a general superintendency with onerous duties and responsibilities, and with authority and powers commensurate therewith, held in check by constitutional safe-guards. The bishops are elders in order, and general overseers in official duty and authority. None of them has a local diocese, each having equal authority everywhere with only conventional limitations. "They are jointly responsible for the oversight of the whole connection." They are elected from among the elders of the Church by the General Conference for a period of four years and are always eligible for re-election. The bishop's most important function is the annual appointment of the

preachers to their respective fields of labor. This important duty and power resides primarily in him as a presumably disinterested and impartial as well as competent authority. Each one presides at the sessions of the Annual Conferences assigned to him by the board of bishops. At the General Conference they preside in turn. As a board they decide questions of law in the intervals of General Conference. It is incumbent upon them to ordain preachers to travel throughout the entire church, to preach and to oversee its spiritual and temporal interests. The bishops are "itinerants" in the full sense of the word.

*The Conferences.*

There exists in our economy a gradation of conferences which are three in number.

*1. The Quarterly Conference.*

Within its sphere the Quarterly Conference is the highest authority in the local congregation or circuit. The preacher in charge is in some respects superior to, and so far as his responsibility is concerned, always independent of this Conference. It is not a delegated body. Its members with one exception are such by virtue of the offices which they hold in the congregation. The Presiding Elder of the district presides. The officers of the congregation are amenable here for their character and conduct. It hears appeals and decides them. It inspects the work in the various departments of the congregation, regulates the pecuniary support of the preachers and transacts other business pertaining to the welfare of the charge.

*2. The Annual Conference.*

"An Annual Conference" to quote from the writings of Bishop Esher, "is an annual meeting of ministers within certain territorial bounds fixed by the General Conference

for the transaction of certain business and ministerial duties according to the regulations of the Discipline and the directions of the General Conference." A bishop presides. It is not a delegated or representative body. There is no required quorum. It is the itinerant preacher's fireside. Here he was born into the ministry, educated, trained, promoted. This is the garner into which he annually brings his sheaves and where he annually renews his commission. It is his Olivet. The Annual Conference has no legislative powers, its functions being restricted to administrative and judicial affairs. Its business is to inquire into the moral and official conduct of the preachers, to administer the laws of the Church and to carry out the expressed will of the General Conference. At its annual sessions preachers are licensed and ordained. It has original and appellate jurisdiction in case of complaints against preachers and has power to locate, depose or expel. During the annual session the bishop announces the assignment of the preachers.

### *3. The General Conference.*

The General Conference is the Supreme Court of law in the Church and the final arbiter of all controversy. It has legislative supremacy under the Discipline. It hears appeals and has original jurisdiction in the case of its own members and of the general officers of the Church. Its membership consists of delegates elected from among the elders of each Annual Conference. The General Conference can make and unmake Annual Conferences and alter conference bounds. It has power to make such rules and regulations as will enable it to carry out its powers. It examines and decides upon the transactions of the Annual Conferences, inquires into the affairs of the Publishing House and arranges the statistics of the Church. It elects the general officers of the Church at each quadrennial session.

With the exception of a few self-imposed restrictions it retains its original unlimited authority under the Discipline. It cannot change the Articles of Faith.

*The Boards.*

The publishing interests and missionary operations of the denomination are under the management and control of Boards representing the entire Church and amenable to the General Conference.

*The Legislation of the Church.*

Our Church has adopted and up to this time followed practically, if not avowedly, the principle that an ordained ministry are the divinely authorized overseers as well as teachers of the people in the Church of God; that a permanent ministry is to govern in the Church as well as to administer her ordinances; and that the laws of God's making are to be administered by men of God's choosing.

The executive powers and judicial processes are distributed among various agencies; the power to legislate is lodged solely in the General Conference. Only ministers, elders, are members of that body. These make all the laws affecting the temporal economy. With the concurrent consent of the members (also ministers) of annual Conferences constitutional changes are made.

The laity has no representation in either the annual or General Conference, and therefore no voice in the legislation of the Church nor in the selection of its general officers. Laymen are, however, represented in the Board of Publication. The congregations have no authoritative or controlling voice in the appointment of pastors. The preachers themselves submit themselves unconditionally to the stationing authority. There is therefore a certain surrender of individual rights, within reasonable bounds and for the good of the whole, on the part of both laymen and preachers.

In this arrangement there is, however, a most effective system of counterbalances in behalf of both the ministry and laity. The preachers can elect every four years whom they prefer as presiding Elders and send to the General Conference delegates of their own choosing, which delegates in turn can select whom they prefer for bishops, editors, and other general officers. Every preacher in full connection has a voice and a vote in every proposed constitutional change. Nor are the laymen without potent checks upon the system. They alone can recommend a man for the ministry, and therefore guard its very door. The preachers make the laws and, in this sense, the people make the preachers. Besides this, the financial support of the preachers and of all the various activities of the Church by the people is purely voluntary. The more fully the people are convinced of the rightness of the laws and the purity of their execution, the more liberal, all other things being equal, are they in their support. These and other safeguards are intended to preserve the system of government inviolate and to maintain a just equilibrium of rights.

*The Jurisprudence of the Denomination.*

Our system of jurisprudence is simple and effective. The Church aims to correct and suppress that which is evil, to regulate the disorderly, and to exclude the unruly and the criminal. The purpose of her disciplinary administration is the reformation of the offender, the vindication of the Church from the responsibility and reproach of evil and the maintenance of her pure character. There are three classes of transgressions. First, crimes expressly forbidden in the Word of God; second, neglect of duties and disobedience to the order of the Discipline; third, sowing dissension in the Church. The criminal and incorrigible are expelled. For financial disputes the Discipline provides

a system of arbitration. The accused member has the right of appeal to the Quarterly Conference. A bishop, presiding elder, or preacher in charge presides at the trial.

Only ministers can sit as trial committee of a minister. A minister can be suspended or excluded for crime or heresy, in the intervals of the annual Conference sessions. This Conference determines the case. In every such instance there exists the right of appeal.

*The Court of Appeals.*

The Court of Appeals is composed of fifteen elders elected by the General Conference, no more than two of whom shall be from the same annual Conference. It has jurisdiction in all cases of appeal from annual Conferences. It can confirm or revoke sentences, expel the guilty, or remand back for trial. In all such cases its jurisdiction is complete and final. It is also a Court of trial of the bishops and other General Conference officers during the intervals of the General Conference. It submits a full report of all cases not finally decided to the General Conference to which it is amenable.

II. THE GENIUS OF HER GOVERNMENT.

Church Polity has reference not only to methods of government, the protection of rights, and the regulation of human conduct, but it also includes the inner animating spirit of a denomination, its very genius. Into the physical and intellectual structure of each human being God has laid a pattern which differentiates him from all others. And this individuality, if properly cultivated, adapts him to the sphere of life which he is to occupy. This principle holds good in its broader application to the Christian denomination called of God, and herein lies one right to a separate denominational existence. Into the texture of every such denomination the Lord has woven a certain individuality,

placed upon it a peculiar stamp, and endowed it with those distinguishing characteristics which make it fit into that very sphere of work whereunto it is called, and answer the needs of men not otherwise reached. This is one reason why we do not believe that the unification of Christendom will be brought about by any artificial consolidation of denominational interests. All are watching with deep interest the efforts which make for external union along the lines of liturgical uniformity, doctrinal agreement, and ecclesiastical affinity; believing, however, that for the present, true practical union lies along another line.

An artificial organic union would mean such a shaving down of denominational characteristics, such a modification of long tried efficient government, such a recasting of systems which have proven invaluable, as must result in the loss of a marked, robust individuality, and of consequent efficiency. The solution of the problem lies in fraternal co-operative union among the denominations, by which there can be secured a wise economy of resources, a massing of forces in any crisis or along any lines of public reform, and in which denominational individuality of life and methods is retained. The Evangelical Association possesses such an individual stamp, as is evidenced by certain marked characteristics, which I shall endeavor to point out.

#### *1. The Itinerant System.*

The itinerancy is inseparable from the inner life and animating spirit of the Church. It is the highest economic expression of that spirit. It is the keystone to the arch of our whole economy. Loosen it and you weaken the stability of the entire structure. Preachers and congregations submit themselves, their rights and personal preferences unconditionally to the stationing authority. No pastor is permitted to remain more than three consecutive years in

any one field. Under this system the permanent part of the congregational life does not lie in the ministry but in the laity. The advantages which the system contemplates and secures are many. It cultivates heroism, self-denial, tact, breadth of thought, power of adaptability, variety of methods, an enlarged experience, and an aggressive zeal among the ministry. It affords pastors the opportunity of studying each other's methods and their practical results and brings them into contact with more varied phases of church life. It lifts the tenure of the pastoral office above the caprices of the people and leaves the pastor unbound and independent in his preaching. The congregation on the other hand secures thereby the benefit of different men with widely differing gifts. It reaps in succession the blessings of the teacher, the pastor, the revivalist, the organizer and the financier, in fact all of those traits in which consecrated servants of Christ severally excel. There is a distribution of gifts and a diversity in service among all the churches. By it the tendency to a localization of interests and an isolation of purpose on the part of pastors and people are corrected. Here it can be aptly said, all are yours; Paul, Apollo, Cephas.

The unifying effect of the itinerancy is patent. All the preachers belong to all the people. The church property everywhere is for the use of the ministry and membership. The entire system of gradation of itinerant work has this unifying tendency. The preacher in charge unifies the appointments in his circuit; the presiding elder, the fields in his district; and the bishops, being personally above local partialities, belonging to the entire Church and knowing the Church because of their extensive travels and correspondence, are a unifying conservative force between the different Annual Conferences and the varied and often conflicting interests of widely separated sections of the Church.

*2. The Simplicity of Her Spirit.*

In no phase of her life, whether in ritual, worship, or at work, is there any attempt at display. Her ministry depend not upon any claims to a personally transmitted authority or unbroken succession of ordination, but seek to emulate the Apostles in Evangelical simplicity, in a fervent spirituality, in plain preaching, and in the administration of a wholesome Discipline. Her laity is a simple unassuming people. Her conferences, her methods, her system of jurisprudence are all unpretentious. Strictly speaking the Evangelical Association is not ritualistic and yet observes some simple, time-honored and beautiful forms. It emphasizes an intelligent faith and a fervent spirit, seeking rather to be transformed than to be conformed. There is within her fold no attempt at stately architecture, elaborate forms of worship, or imposing ceremonies. Her very simplicity constitutes her grandeur!

*3. Her Economy Is an Intensely Practical One.*

Her entire economy bears this impress and tends to this end. Her genius takes the short cut for the realization of the great purpose. Unembarrassed by unnecessary forms and unencumbered by a laborious and involved machinery, it seeks to move with a swift pace toward the goal, at the same time avoiding instinctively those irreverent and vulgar methods which bring reproach rather than credit upon the fair name of Christianity. Her machinery and appliances are not ornamental, they are strictly for use. The vessels in her possession are intended for service. Her preachers are called "active" and "itinerants" in the nomenclature of the Church. By her very structure and spirit she belongs to this, the working dispensation of the Christian Church, a controlling force influencing her entire organism in Christianity applied.

*4. The Aim of Her Polity is Thoroughness of Character and Work.*

Having had her origin in a time when in this land there was a widespread laxity of Discipline among denominations, there was born with her, as a part of her very life, an energetic protest against the worldliness of church-members. Thus the maintenance of a strict Discipline in order to keep herself free from impure elements, and a careful watch over the morals and conduct of the ministry and membership, lie at the very root of her polity. Superficiality of religious experience and Christian life is repugnant to her spirit and institutions. The most casual examination of the general rules governing the life and conduct of the membership will discover an earnest insistence upon genuine godliness. Her spirit, rules and administration contemplate thoroughness of Christian character and a healthful congregational life. Throughout her entire economy there is evident a stern sense of right and an uncompromising hostility to hypocrisy and shams of every kind. But whilst maintaining a high standard of sanctification she also entertains a loving spirit of condescension toward the weak and of mercy toward the erring. With an intense zeal for the holiness of God there is present also an exaltation of His mercy. While she seeks to vindicate and assert her character for purity she also compassionately endeavors to save the erring and to reclaim the fallen. There is here no fanatical separatism, rather a pronounced and vigorous expulsive force against the incorrigibly wicked and sin of every kind. There is no studied attempt at a massing of individuals or a swelling of membership, but a profound desire to build the edifice of Christian holiness upon good foundations. Her motto is, first, thoroughness of character, then rapidity of growth. There is not only a stringency against heresy but also against prac-

tical evil. Her love of pure doctrine is only equalled by her love of a pure life.

##### *5. Her Polity an Aggressive One.*

There thrills through the Church the spirit of conquest for Christ, an unquenchable missionary fire breaking forth in generous gifts and in self-denying labors. The system is pre-eminently a missionary one. All of its wheels and wings are constructed for aggressive operations and for the indwelling of the Holy Spirit.

A restless energy prompts constantly to the occupancy of new fields at home and abroad. The purpose is not so much the centralizing of forces in a few large and influential congregations, as it is to reach out into all parts of the field, strengthening the centers, 'tis true, but also constantly planting outposts.

Her spirit gives birth to new institutions, modes of organization, and improved methods of work as the progress of Christianity requires and the needs of the human race demand, and yet always keeping in harmony with her own constitutional character.

The wheels of her machinery are made to go. Not only are the ministers in the itinerancy on the "move" but the entire denomination is a "militant movement."

And this is one of the extraordinary evidences of the divine favor resting upon her that her spirit is cosmopolitan enough, her life vigorous enough, and her divine mission apostolic enough to give her a place in every land. National boundaries are no barriers, seas no restriction to her field. Already under at least five national flags and in three continents her people worship the living God. Looking forth from Olivet her horizon extends to "all the world." If in her practical life she is *Christianity applied*, in her aggressive spirit she is *Christianity on fire*.

*Her Aim.*

The aim of her polity is the preservation and promulgation of sound doctrine, the observance of a truly spiritual worship, the edification of all the members into a building of true holiness, the maintenance of her purity by a strict discipline, to possess the indwelling fullness of the Holy Spirit, and to carry the Gospel to the ends of the earth.

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Notwithstanding the lateness of the hour, Bishop Breyfogel enjoyed the undivided attention of the large assembly to the end. After a few necessary announcements, the long meter doxology was again sung with additional meaning and fervor, and then Bishop Horn dismissed the audience with the benediction. The Presentation Meeting was over; and its signal success was taken all around as an earnest of more good things to follow.

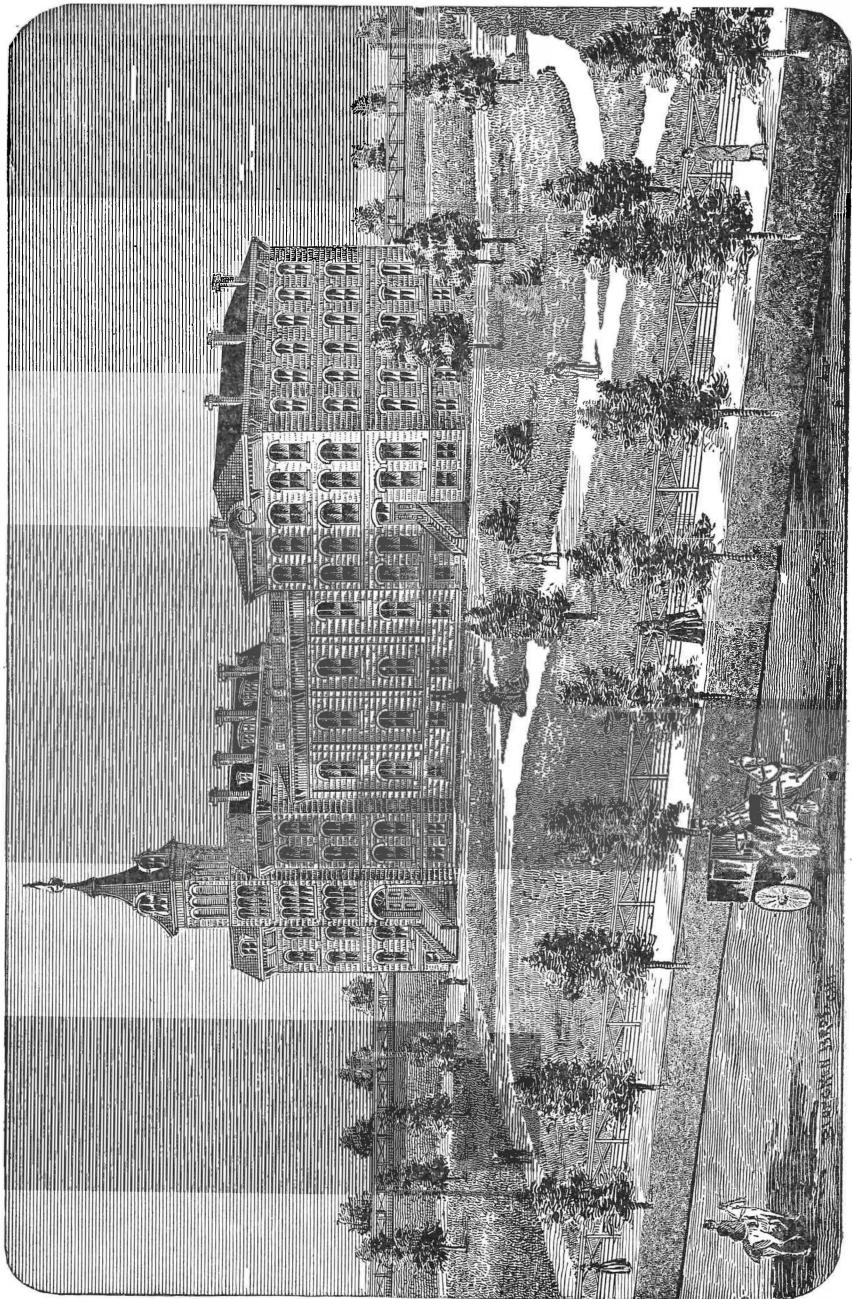
## PART III.

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### THE EDUCATIONAL MEETING.

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Bishop S. C. Breyfogel, Chairman.



## CHAPTER I.

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Our Young People and Our Schools for Higher Education.

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*By Professor H. F. Kletzing, A.M., North-Western College,  
Naperville, Ill.*

The question at hand is not whether the young people of our Church should avail themselves of the privileges afforded for higher education. Our young people are largely awake to the necessity of acquiring an education. The question with the aggressive young man and woman of to-day is no longer, "Shall I go to college?" The privileges for acquiring an education, as well as the demands upon the youth of to-day, suggest an affirmative answer to every inquiry for thorough preparation for all activities of life. The question more widely agitated to-day is, "Where shall I attend school?" The reply is, Evangelical schools for Evangelicals. Not that other schools may not be as well adapted to prepare youth for life's great work; but no school, however well endowed and equipped, can be substituted for our Church Schools, if unswerving loyalty to the Church, her faith and polity, if usefulness within the Church is to be considered.

Where does the Catholic Church gain her power and her hold upon her constituency? Through her schools. She insists that her sons and daughters shall be educated within the Church. The result is clearly seen. It is of rare occurrence that the children of the Catholic Church

forsake the faith in which they have been taught. Were Protestantism as wise and careful in educating her sons and daughters, her borders might be greatly expanded, and many who are lost to the Church might be held as trophies of saving grace.

Dr. Herrick Johnson says, "As to the colleges of other denominations, all honor to their promoters and founders. They are Christian, and this gives them an unspeakable value. But the special phase of Christianity taught in them is designedly and rightly in harmony with their own faith and not with ours. If, therefore, they would do our work of education gratuitously we could not afford to have it done by them. If we care for Presbyterianism in its faith and polity, and believe it worth handing down to the next generation, we must keep it during the impressible years of college life before the minds of our sons who are going to be leaders in that generation."

With equal fitness may we say that *our* youth must be educated in schools of the Evangelical Association. We cannot afford to educate the youth of our Church outside of the Church. The principles and doctrines as set forth in the Word of God and our Discipline must be sacredly guarded and stamped upon the hearts of the youth, yea, burned in, while in college, where character is formed faster than in any other period of life. In this formative period, when mental culture is insisted upon, the development and discipline of the higher powers of man must not be neglected, or the youth of the Church are lost to the Church.

Mental culture is a necessity. With each succeeding age the demands upon the Church for increased mental qualifications becomes greater. The Church needs men of broad culture, but culture alone makes no one strong to resist evil. Without the sanctifying influences of the Holy Ghost, culture very frequently becomes a snare leading to

doubt, to liberalism, and to a forsaking of the Christian faith.

There is no genius, however admirable, no talent, however brilliant, no reputation, however extended, no taste, however refined, no eloquence, however charming, no learning, however extensive, that can compensate for a pure and positive Christian experience, nor can any of these accomplishments be reckoned as signs of such an experience.

The Christian student cannot have too much culture, and yet culture can never be a substitute for spiritual power. A cultured mind together with a sanctified heart is the highest type of a noble manhood.

The Church must look to the Christian school for qualified men for the ministry as well as for the laity in whose hands are the control of her sacred interests.

On the one hand the youth of our Church may justly expect the Church to furnish adequate means and advantages for a thorough Christian education. Not a university for which we are not yet ready, but a well endowed, thoroughly equipped and real Evangelical Christian College, where our youth may prepare for every sphere to which they are called.

On the other hand the youth of the Church must recognize these institutions as their own, where as no where else they may be educated for usefulness in the Church.

My young friends, the nerve and sinew of the Evangelical Association of the future is in the youth of to-day. Would you be sound in the faith of our fathers, would you be ready to fill the position that awaits you in the Church, would you be a power in promoting the interests of the Church of your choice, would you place at as great a distance as possible any temptation to betray the trust she gives you, would you, in a word, be thoroughly loyal to her at any cost, then seek your preparation within the

Church. With cultured minds and holy hearts go forth with constantly expanding powers of intellect and soul and aid in encircling the earth with a belt of Evangelical Missions, which in turn shall have a part in the great work of bringing earth's wandering millions, lost in sin, beneath the shadow of the cross, where as trophies of redeeming grace, they with the host of the redeemed on earth may march on and sweep through the gates washed in the blood of the Lamb.

CHAPTER II

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**The Necessity of a Trained Ministry.**

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*By Professor S. L. Umbach, Union Biblical Institute,  
Naperville, Ill.*

The office of the Christian ministry is founded in the nature of man. We find not only religious dispositions in man, but also the possibility of cultivating and adorning them; and where the Creator has been pleased to bestow such possibilities, He has also made provisions for the development of them. We find among all nations of the earth, be they civilized or uncultured, something which corresponds to the Christian ministry and takes its place. This is clear evidence that the idea must be in the nature men. There is also something in the nature and gifts of certain men, instinctively recognized by the people, which constitutes them religious teachers. These are found and recognized wherever man is found. There is of course a great differences among religious teachers of the various nations of the earth, according to the degree of civilization and their idea of the divine being whom they worship; but in the fundamental principle there is no difference between the Arab, who sits composedly under the shadow of the palm-tree and imparts instruction to the young men by making letters and signs in the sand, and the professor of the most famous university, who propounds the profoundest theological problems to a highly intelligent company of students. Each one serves his generation and meets the demands of the age. Whatever is necessitated or estab-

lished by nature is, in a true sense, a divine institution, for God is the author of nature. But God has put His divine stamp upon the office by direct inspired writing. No institution has clearer evidence of its divine origin than this. God has always chosen His instruments and prepared them for special work. This is not the case only in the Christian church, but we trace it back to the time of the patriarchs,—yea, to the beginning of the history of man. But as we find progress in revelation in general, so also in this point, the New Testament furnishes still clearer evidence of the divine call to this office. The Son of God incarnate has put His seal upon this important institution. He Himself has established and hallowed the office. By His holy life, His untiring diligence, and His ignominious death He has established His kingdom on earth and made preparation for the founding of the visible Church, but the consummation He has committed to faithful men, whom He chose from the number of His followers. But before they were entrusted with this important mission He took them unto Himself and by example and direct instruction, formed their characters which prepared them for the work entrusted to their care. This training occupied a period of more than three years, and some of the disciples had already been with John the Baptist for some time, which was preparatory to the more complete instruction imparted by Christ the Master. In a certain sense, the Apostles are a pattern for the Christian ministry of all times, although they had no direct succession. The Apostle Paul, although not one of the twelve, gives indisputable testimony of his divine call to the office of the ministry, and the success which crowned His labors corroborates the testimony. The history of the Christian church, the child of God's providence, furnishes us the clearest evidence that the heralds of the cross who are to carry glad tidings of great joy to the world, are

chosen by God Himself. This vocation, thus ordered and sustained by God Himself, is of greater importance and imposes heavier responsibilities upon its incumbent than any other with which man is entrusted. The ministry being chosen from the common class of Christ's followers, it must be evident to every thinking person that in order to perform their work well and meet the object of their high calling, a thorough preparation must be indispensable.

We might speak of a double preparation,—the one effected by the indwelling of the Holy Spirit in the heart in a rich and abundant measure, the other an acquired preparation by means of a thorough intellectual training through the aid of competent instruction. The latter is the subject under discussion.

In view of the great importance of the office as clearly taught in the Word of God and so estimated by the Christian Church at all times, and the example of the Disciples of Christ, who were in special training for three years, as also the distinct teaching of St. Paul in his pastoral Epistles, we must conclude that no other station in life demands men of such thorough training as those whom God has intrusted with the message of salvation to sinful man. The Bible describes circumstances as they appeared in the time when holy men were moved by the Holy Ghost to write, and time has wrought very little change. If a change has taken place it must certainly have turned the tide in favor of a more thorough preparation for our time. Each period in the development of the Christian Church has progress to report in one department or the other and the Christian ministry cannot afford to be left behind.

Let me be well understood: to deprecate the usefulness of such of God's servants who have not had the opportunity of a preparation, previous to their entering the divine office, is no part of my design in this discussion.

Many of this class have been signally honored by the Master in our own and in other churches.

We see some of them occupy front rank in the Army of the Lord. Their sound judgment, practical energy, deep experience, fervent piety and persuasive eloquence, have placed them in those honored positions. The American people owe much to this class of men, as history abundantly demonstrates. These noble men of God, it cannot be doubted, will have many successors, and to the ministry of our Church will still be added men who pass directly from their calling to its blessed service. Not a few of these, we believe, will be justified by their advanced age, domestic relations and superior intelligence, in omitting a course of preparatory study. Their action in this matter will not result from any reluctance to put forth the self-denying, persistent efforts required of a faithful student, but from the conviction that the sum of their usefulness will be made greater by entering the ministry at once. Whether, however, some by taking this course may not be neglecting a more excellent way and hence fail of the greater usefulness to which they might have attained, is a question worthy of serious contemplation. Efficiency in the Master's cause is no sign that one might not have been still more efficient under more favorable circumstances. Although his labors have been attended by the blessing of God we are therefore not to suppose that his way has been perfect and all his actions and decisions right. Great success in the ministry neither shows that still greater success were impossible nor proves that more thorough preparation for the work were undesirable. It is frequently the case that no one laments more over the fact of being deprived of the opportunity of preparation, than those who were necessitated to suffer such privation. The necessity of a trained ministry is seen from the relation of the individual to the high calling. We are

debtors to our calling. The Lord has exalted the man whom He has endowed, chosen and called to be His message-bearer to man, and should he not in gratitude to his Master, devote his best to His service? God has given each one whom He calls to the work special talents and abilities, but these lie like precious stones in the quarry—hid in us—and they must be brought forth by diligent study to shine in the crown of our King. The giving of talents is God's part; the development of them He has committed to us. Whoever neglects this may well be likened to that slothful servant of whom our Lord speaks who hid his talent in a napkin and buried it in the earth. One who is not willing to bring the needed sacrifice to develop his God-given power, is not worthy to be respected of the church as a minister of the Gospel. Such a candidate when he enters upon his high office draws from the common fund, so to say, which his brethren have gathered by diligence and faithfulness. The congregation to which he is assigned as pastor receives him as they would an angel of God, not on his own account, but on account of those who have preceded him in the work. It then becomes his obvious duty not only to show himself worthy of the confidence placed in him, but to increase this common stock by adding to it. This can only be done by faithfulness and earnest toil. It is a help in every calling to be familiar with the scope of such calling. But this applies especially to the work of the Gospel ministry. Only then can the work be done with precision and satisfaction, when the workman has a distinct plan of what is to be accomplished. He who labors on without this clear view of his work, will naturally become dependent upon others. The trained man is able to go to the first source and knows that his productions stand the test. Of all callings the ministry must be the most positive.

Our age is one of rapid development, and he who desires to meet the object of his calling must keep pace with the times. No science is more vigorously attacked by enemies than theology, and these enemies, formidable as they are, must be met by the men to whom God has entrusted this work. It is a lamentable fact that congregations in our day ask for young pastors. This is not the case in other professions. Why should inexperienced men be preferred to those who have served many years in the cause? The answer must be sought for in the fact that many have not kept pace with the development of the times, and this neglect must in turn be traced to a deficiency in the work of preparation prior to their entering upon their work. Hence self-preservation may be urged as an incentive to lay a good broad foundation for the office of the ministry. Moreover, the necessity of a training for this work is apparent when we consider the message which is entrusted to the servant of God. This is clearly expressed in the commission of Christ to His disciples just before entering the Heavenly kingdom, and the Apostle Paul refers to it constantly in his writings. Not philosophy, not science, not art, but the counsel of God as it is revealed in nature and in the Scriptures is to be proclaimed to men. Now in order that this may be done, the minister must be thoroughly acquainted with this revelation as it is given in the Word of God and in the standards of the Church of His choice. The Scriptures contain divine thought expressed in human language. It is acknowledged by friend and foe that no book contains profounder ideas, nor deals with more important problems than those presented to us in Holy Writ. Weal and woe for time and eternity depend upon the correct understanding and application of the Word of God. Hence the great responsibility resting upon the individual whom God has chosen as His mouthpiece to the people.

The Bible comes to us as a very aged volume. The last strokes of the pen by the sacred writers were made nearly two thousand years ago, and the first part carries us still thirteen hundred years farther into the past ages. It was written in another part of the world, where names and customs differ. The climate and the physical features of the Oriental world affected the writers. The authors are men of various ranks in life. The artisan, the philosopher, and the prince is represented. This would naturally affect the style. The languages in which it pleased God to give us this revelation are different from ours, and are gone out of popular use, hence more difficult to understand and to interpret. This wonderful Book the Lord has placed into the minister's hand as a text-book; its contents he is to make plain to sinful man—upon its understanding and practice depends his salvation. The minister upon entering the office promises faithfully to expound this word. "Preach the word," was the instruction Paul gave to his beloved son Timothy.

The doctrines of the Church which are founded upon the Scriptures, are gradually developed. The process of this development must be closely followed in order that the doctrines may be clearly comprehended. Intimately connected with this is the history of the Church and the various influences which are important factors in the development of the various doctrines. From what has been said it must be evident that a good training is indispensable to an independent study of God's Word and the doctrines of the Church. Although the Bible is a divine book yet its human element is not to be set aside. We need a clear intellect as well as the guidance of the Spirit of God to understand the Oracles of the Most High. A knowledge of the history of the nations of whom the Scriptures treat is very essential to an understanding of the historical parts. This comprises

geography, archaeology and chronology. Nations exert an influence upon their surroundings, hence it is often essential that we should make ourselves familiar with the history of nations which influence the people whose history is under consideration. A knowledge of the languages in which it pleased God to give His Word, is very desirable and helpful. But not only these external points, which are after all only the shell, are important, but the deep thoughts of God which lie hidden in the Word, and to which these outward studies form avenues, must be comprehended. The minister must learn to think the thoughts of God. This is the Scripture knowledge which our ministry so much needs and in so many instances lacks. Again, it is to be noticed that it is not only necessary that the minister understands the message but he must be able to deliver it in a manner that it can be comprehended by those whom he is called to serve.

Only that part of the word which is understood can be of use. His hearers represent various classes; age, rank, and educational qualifications are different. It takes skill to adapt his teaching to all. It must also be considered that not all who hear him are desirous for the sincere milk of the Word. Frequently this desire must be created. This can in many instances only be done by directing the word to the understanding, and thus reaching the conscience and heart. The fortifications of the heart must be studied, and the weapons needed for such an attack must be well understood. The thoughts of God must become in the hands of the preacher the power of God. Old and new must come from the rich treasury of his heart, and his delivery must be in the demonstration of the spirit and with power. Knowledge of human nature is, in some respects, as essential as a knowledge of God's Word for successful labor in God's vineyard. A good education also lays the foundation for this. We are called upon to minister to various classes of men, and to

study their characteristics is of great importance to the work. The circumstances under which we labor make this especially essential. Our work brings us in contact with many nationalities, and with people of various classes. All these are to be served, and a knowledge of them enables the minister to give them their due portion. Earnest study brings such knowledge. It is well said by a certain writer that the minister must study three branches: himself, his books, his people. We must not forget how much depends upon our faithful work. The prophet Ezekiel says (ch. 33, 6), "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken in his iniquity; but his blood will I require at the watchman's hand." The whole counsel of God is to be proclaimed. The minister is responsible for the faith and life of his people. For Paul informs us, that "faith comes through preaching," and man lives according to his faith. The sinner must be awakened from his slumber; the penitent must be pointed to a Saviour from sin; the believer must be led on to Christian perfection. Does not this work demand the best training of our God-given faculties, in order that they may be used to the best advantage? The Church that has nurtured us has a right to demand this of every one of us who profess to be called to the work of the ministry, and can it be doubted that God requires it? Moreover, our time is one given to criticism. Unbelief and scepticism manifest themselves in a very secluded but dangerous form. In the centuries past the church has been attacked in various ways by her enemies. Persecutions raged, fire and fagot were employed, but to-day the foundation of her faith is the point of attack. The seed of doubt is diligently sown into the hearts of the young. The Scripture, that impregnable work, is designated as a human invention. The divine in-

spiration is denied. Here is the great danger for the church of our time. Even such are drawn aside whom God has entrusted with His own treasures. The church of to-day can truly say like her Master: "He that eateth bread with me hath lifted up his heel against me."

The secular press, ignorantly, let us hope, lends her influence to the evil cause, and endangers our youth especially. The minister, as the watchman on the walls of Zion, must be able to face these opposing elements and oppose them successfully. This requires knowledge and tact. This enemy must be met with the weapon of the Word and of history. We must be able to offer bread to our people instead of this stone.

The minister is not only a public teacher, but also a pastor. He has the lead of the affairs of the congregation entrusted to him. He has the supervision of the various organizations, such as the Sunday-school, Young People's Alliance, etc. Even at business meetings he is required to occupy the chair. At elections he has the veto power, and in investigations he must give the verdict. The pastoral office also includes the care for individual souls. The sick and the poor must be visited, the erring ones admonished, the weak encouraged, and the evil punished. All this requires great wisdom, and a good training must be helpful in the work. Again, the minister is also a public man. The community has a claim upon his time and services. As a citizen he has duties to perform. He cannot withdraw from society and its claims. There are pressing questions which force themselves upon his notice and he must act. Not infrequently he must take the lead. The morals of the community demand it. I would mention the temperance, Sabbath and other movements. Here a door of great usefulness opens unto him. This brings him in contact with the best element of society, and only when his training is supe-

rior can he demand and hold the respect of educated men. And this will determine his usefulness in the community. This is an imperfect outline of the demands of our time upon the minister of the Gospel. For this work he is to prepare himself, and the congregation assigned him has a right to expect that he can take up this work and carry it on, in a measure at least, with success. That this can be done but imperfectly even with a good theological training, by the young man without the help which experience affords must be obvious. But how is it with the candidate who comes from another vocation without any special training? Is the Church and the congregation not running a risk in entrusting this important work to the hands of such a one? The ministry is not a training school in this sense, but training ought to precede the entering upon the work. Unless a good foundation is previously laid, it is in many cases doubtful whether a man can ever meet the demands made upon him by those whom he is called upon to serve. The Evangelical Association is a child of God's kind providence, founded upon the impregnable Word of God. She has a claim upon the birthright of the Fathers. The parish of her consecrated ministry is the world. In labors and self-denial she stands behind none of her sisters who are older and numerically stronger than herself. Her young men are as talented, as desirous to learn, as those of any other church. The fire of God's love burns as warmly in their hearts, and they are as willing to lay down their lives for God's cause as any class of young men. Shall they not have the opportunity of a thorough training previous to their entering upon the active service of the Master? Ought the Church not to demand it? Thus prepared and baptized with the Holy Spirit, the ministry of our Church may set high her expectations and she will not be disappointed. With such heralds of the cross she will do her part to bring the world to Christ.

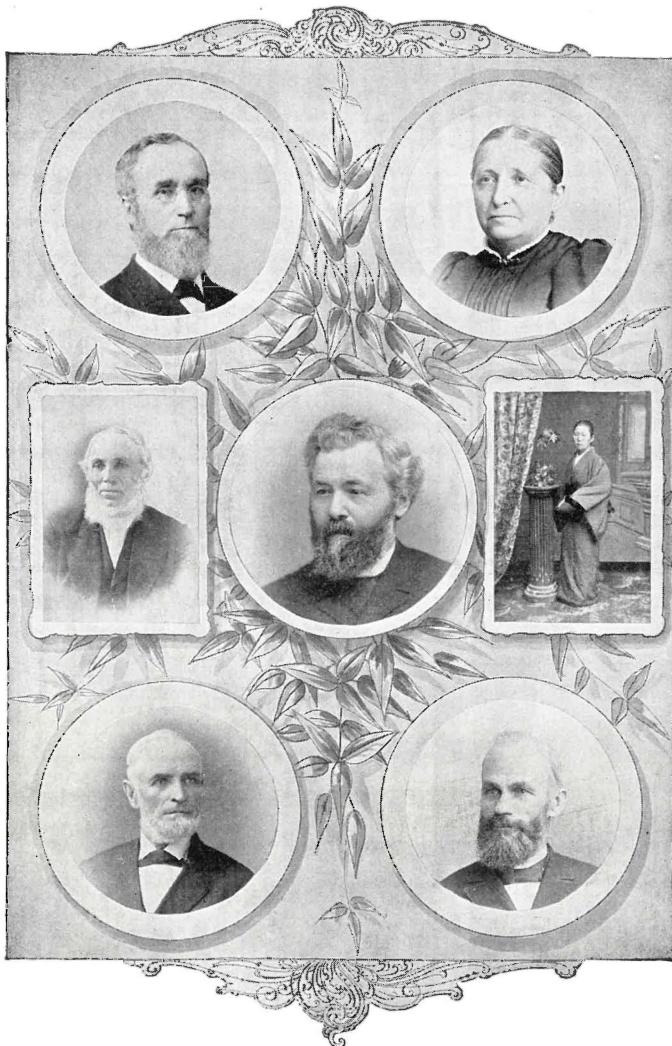
## PART IV.

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### THE MISSIONARY MEETING

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Bishop J. J. Esher, Chairman.



BISHOP J. J. ESHER.

REV. C. HUMMEL. BISHOP W. HORN. MRS. HARU AKIYAMA.  
REV. W. GOESSELE. REV. G. GAEHR.

MRS. J. J. ESHER.

## C H A P T E R I.

## The Home Mission Work of The Evangelical Association.

*By Bishop W. Horn, Cleveland, O.*

Whoever would fully describe the home missionary work of the Evangelical Association, needs to write the history of the Church itself. Missionary work was the motive for her establishment; the impetus to her development; the fire which burned in the hearts of her pioneers, kindling holy fires in all directions; the impulse to the work of redeeming love for souls which were cold in spiritual death, although at first the significance of the word was scarcely understood. Not the form of the letter, but the fruit of the spirit, was the aim of that Evangelical activity.

Not until later was any nominal difference made between self-supporting charges and missions. But, whether denominated a mission-field or not, the missionary spirit flashed up everywhere, for not the church relation, but the salvation of souls was the watch-word of all. It is to be deplored that in these latter days a material difference is made by some ministers as between so-called missions and other charges, which is more detrimental to the development of the church than dire persecution, and threatens to enfeeble her existence.

The crying needs of the spiritually perishing German settlers, and the loving impulse of the godly, now sainted, Albright, were the occasion for founding this mission Church, and God's Spirit was with Albright in his work. This good man succeeded in inspiring his co-workers with

the same missionary zeal. The missionary idea of those apostolically inspired heralds of the cross comprised everything that tended toward the salvation of immortal souls. They accepted the command of the Lord to gather in the poor from the highways and hedges and to invite them to the wedding feast of the King, just as it was meant; and proclaimed to everyone without first questioning as to standing and name the words of our Lord, "Ye must be born again."

Were they justified in such manner of activity in a so-called Christian country? The blessing of their Lord and Master and the results which accompanied their work were their best apologies, the most decisive recognition of their constantly harrassed efforts. What but the call of the Master could have induced them to brave the difficulties and dangers of the service? They were not clothed in soft raiment nor surrounded with every convenience. The accommodations of the pioneer service could not attract them; for these were an unbroken chain of severe difficulties and self-denials. They had no ecclesiastical succession, no cherished traditions, no influential connections, no high-sounding pretensions, but *a holy passion*, in the irresistible power of which they met all opposition, saying: "We cannot but speak the things which we have seen and heard,—for the love of Christ constraineth us."

And who would desire to reason with the Lord on this account? Does not the origin and development of our missionary activity in just such characteristics manifest the signs of apostolic impression?

Until the year 1838 the missionary cause, in the present sense of the word, had scarcely received any mention, but the Evangelical Association was nevertheless a missionary church in its entire nature. Then one day Rev. John Seybert, later our indefatigable pioneer bishop, chanced to find in the house of a German settler in Pennsylvania, several

volumes of the *Basler Missions Magazin*, and when he realized what a treasure he had found he purchased it and placed the volumes at the disposal of the editor of the *Christliche Botschafter*. These opened a new world, the world of missions, also to the editor. Both began to look across the wide mission field that lay before them teeming for the harvest, their hearts were filled with enthusiasm, and from the fulness of the heart the mouth speaketh—and also the pen. The missionary outposts were to be pushed further out. This incident proved a powerful impetus to the organization of a special missionary society, which occurred soon thereafter, the first in the Evangelical Association. The necessity for placing missions in distant parts was now more fully appreciated, for which ways and means had hitherto been wanting. Therefore, there was organized in 1838, fifty-five years ago, "The German Evangelical Missionary Society of North America," and a suitable constitution was adopted for its government. This designated the scope of the society as follows: "To provide ways and means to extend the Kingdom of God by missionaries."

The name and purpose of this society was certainly broad enough. It is significant that in the title of this constitution there has not only been particular stress laid on the word "German," but it was also placed at the head. Was not the object of the Evangelical Association itself "to preach the salvation of Christ to the neglected Germans?" This is not the place to discuss the question whether or not we have outgrown our special calling. However, God's blessing has visibly rested on our missionary work. In 1866 our old church historian wrote, "We must assume that the Germans of America have been assigned to us for missionary work." And only a few years ago our new church historian told me with the emphasis of a newly acquired conviction, that it be-

comes more and more clear to him through his investigation of the history of our Church, that our calling is German!

In the year 1838 there was only one conference in the Association. The territory which it covered was however so extended that a division was expected by the approaching General Conference. This expectation suggested the necessity of a general missionary organization for the several conferences. A constitution was accordingly drawn up under the presidency of John Seybert which was also accepted by the General Conference and was entitled, "The Missionary Society of the Evangelical Association of North America," with John Seybert, meanwhile elected bishop, as president, and W. W. Orwig as recording and corresponding secretary. This, in its main features, is the constitution which we have to-day, although it has experienced various changes. This action necessarily dissolved the society organized a few months before. When the East Pennsylvania Conference met again in annual session it established, as the other conferences later also did, a branch society of the parent society, which was the first Missionary Society of the East Pennsylvania Conference; but not, as has been erroneously claimed, the first Missionary Society of the Evangelical Association.

At that time the Board of Missions was a rather vaguely constituted body, composed nominally of the officers and 14 managers. But as every ordained minister who belonged to the society was also a member of the board, it was somewhat difficult to determine where the membership of the board began or ended.

Although the formation of this society was generally hailed with joy, it did not escape severe criticism and was here and there considered as an innovation which would soon lead the Evangelical Association back to Babylon. But the prosperity of the missionary work which followed upon

the establishment of this organization has gloriously justified the same as a wise and timely measure. With it, the organized missionary efforts of our Church really began, and renewed enthusiasm for the good cause was everywhere kindled. Everywhere the missionary outlook became more enlarged and auxiliary societies were organized throughout the Church, so that in 1840 they numbered already 40, and supported four missions; namely, one in New York City, the Mohawk Mission in the State of New York, and the Black Creek and Waterloo Missions in Canada. To these were added in the same year the prosperous missions in Baltimore, Md., and Cleveland, O.

And what mortal of to-day can comprehend what was understood by a mission at that time? Often one such mission embraced one half or the whole of a State, and half a dozen German principalities might have found room in the territory covered by such a mission. For instance, the boundary of the Illinois Circuit was 400 miles long. The first mission which extended into Wisconsin was 250 miles in length and had distances of only 90 miles between appointments. Those missionaries were itinerant preachers in the broadest sense of the term. Although they might complain of the enormous dimensions of their missions, this was not the case with their salaries. The father of a family received \$105.00 annually and the salary of an unmarried preacher was \$60.00. The latter used to be called "single salary" (*lediger Lohn*). Very "ledig" indeed in the sense of *not filled up!*

That a variety of missionary problems sprang up from the fertile soil of missionary enthusiasm of the small Evangelical Association, need not appear strange; but although the spirit was willing, the flesh was weak.

The establishment of a mission among the heathen was not only thought of, but provision therefor was already be-

gun. This cherished measure, however, for sufficient reasons, had to be postponed to a later period.

The year 1859 must, however, be considered as the beginning of the present era of our missionary activity. Although, nominally, the office of corresponding secretary was filled since 1838, the heft of the office had been in the name! But in 1859 the constitution was thoroughly revised, and a Corresponding Secretary elected, who was to devote his entire time to the missionary cause. He was instructed to incite to greater missionary activity by word and pen, travelling and preaching. And as he was a head taller than all the people in Israel he was not easily overlooked, although this was attempted even in the native country of the prophet.

On account of the warm love for the missionary cause it occasionally happened that in the appropriations the good-will was greater than the means, which caused a small deficit, e. g. already in 1860, and which has up to the present time given, rise to the ever recurring question: "What will we do about our missionary debts?" This question came up, for instance, also in 1870 at a session of the Board of Missions; when a member of the board, who had become noted for big speeches and small gifts, soothingly remarked: "It is a good cause, and debts are a blessing." But when a motion was made to apportion the debt among the conferences, this member of the board objected most strenuously to assume his share of the "blessing."

The best and choicest fruits of our missionary activity were probably realized during the times of bitter persecution from the enemies of the cross. The old arch enemy has, to all appearances, recognized this fact and has changed his tactics accordingly; so that in these latter days he has made the attempt to create internal confusion and disorder among us by means of carnally-minded men, which method appar-

ently promised him better results. But in this also will he be of assistance to us in weeding out the tares, so that the good seed may come up undisturbed and ripen to its divine purpose. The missionary cause has nevertheless uninterruptedly gone forward; yea, many have thereby become aroused from their churchly slumbers and been incited to renewed activity; and so the storm-clouds that have been floating over the horizon of our Church bid fair through their purifying effect to prove a blessing instead of an evil.

Who would be competent or even entitled now to determine the actual results of our missionary efforts? That they have yielded rich fruitage from the luxuriant soil of consecrated hearts, under the showers and sunshine of heavenly blessings, even envy must concede. But only in the light of eternity, free from all delusion, can a correct estimate be made.

It is beyond the scope of this address to depict how the vigorous branches of our thriving missionary tree have spread themselves over three continents, although they are rooted in our home missions. And how in the home-land they extend from the shores of the Atlantic to the flowery banks of the Pacific, and from the British possessions to the Gulf of Mexico is of course well known. The shadow of this tree has become a spiritual city of refuge and a habitation of peace to many thousands, and if we computed the number of our members according to the methods adopted by some other denominations, the figures would probably run up close to half a million. All this is the fruit of the rich blessings of our missionary efforts. And how many death-beds have been transfigured into places of joyful departure to the better land, in the light of this new divine life, will be revealed only in eternity, although the victorious death of the saints bears a present sufficient evidence. And this is only one, and perhaps not even the most significant,

side of our missionary success. Whoever will take the pains to compare the religious and spiritual condition of the Germans of this Country of about 30 to 50 years ago with their present condition, cannot fail to note a remarkable change for the better. And should he then study the causes for this change without prejudice, in the light of the historical facts, he will discover that the Evangelical Association was a potent factor in bringing about this better condition of things. The power of the Lord penetrated this holy missionary endeavor and urged forward in all directions. *That is the animating and propelling force of the entire work.* "This is the Lord's doing; it is marvellous in our eyes." Our efforts must, therefore, ever continue in that same direction, or the sun of our success will sink down into the whirlpool of a useless exterior. Others have organic and liturgic crutches, whereby they may stagger along. We have none. We stand or fall with our hold on the hand of our Lord.

So long as our missions are penetrated and borne up by the power of God, their banners will press victoriously forward, they will be the light of the world and the salt of the earth. But in proportion as the light of living faith becomes dimmed, in that degree the steps will become unsteady, the host will become involved in confusion. Then will we have outlived our usefulness, for of dead formalism there is enough without us.

At the present time we are supporting upwards of 400 home missions, which were supplied during the past year by nearly 400 missionaries, and on which, as near as human judgment can determine, according to the professions of the converts, about 3,000 souls were led into spiritual life. Almost every mission sustains one or more thriving Sunday-schools and other Christian and charitable societies; so that not only in religious matters but also with regard to educa-

tion, morality and the cause of temperance they are a blessing to their communities. Every one of these missions is in fact also an educational and temperance society. Large sums are annually contributed for the support of these missions, the Sunday-schools alone having contributed over \$10,000 during the past year. And the women of our Association, actuated by an inner sense of duty, have been led on in a commendable manner to increased and self-directed activity in the missionary cause, and offer the Church the cordial hand of assistance in the labor of love, with the request to open for them the paths for appropriate co-operation. Therefore, with the Lord at the front and all the members of the Church—men, women and children engaged in active and cheerful missionary work, we can look into the future with hopeful hearts and follow the triumphant footsteps of our Lord in faithful co-operation. In this then lies the secret of success, out of the blessed past it throws its bright beacon light before us into the future. We need only to follow its brightness and to adopt the lessons of the past as our program for future efforts; and these lessons are:—Godly consecrated ministers and active, liberal congregations vied with each other to make the missions fruitful. The fathers prepared well the soil, their successors were not backward in planting the good seed, the congregations watered it with prayer and testimony, and God gave the increase. Many members moved from the East to the West and like glowing sparks kindled holy fires wherever they went. Missionaries followed them in spite of the trials and privations which they had to endure, in order to cast their nets for new acquisitions, and soon the old Evangelical hymns rang out through the primeval forests and over the flowery prairies of the West.

In certain quarters we have often been accused of fanaticism. In one respect this may be true; but it is a very befitting

fanaticism, that namely for the holy missionary cause, sometimes becoming manifest in most touching ways. Many a precious ornament brought over from the old fatherland was sacrificed upon the missionary altar. Noble women economized in food and clothing in order to save a mite for the missionary treasury. Needy servants subscribed proportionately large sums on the missionary lists and paid their pledges to the Lord. And the prayers which accompanied and consecrated these gifts, multiplied their efficiency for good. Even the children were seized with this holy enthusiasm and gathered pennies, berries, fruit, eggs, etc., for the support of missions. The produce of the land, the silver and the gold found their way into the treasury of the Lord; and it is questionable whether any other denomination, proportionately to the means, contributed so liberally to the missionary cause as the Evangelical Association.

As we now in view of the wonderful help of God in the past, joyfully erect our Ebenezer, we can unfurl our banners in the name of the Lord, still sowing the good seed and accomplishing new deeds for Him to crown the triumphant march of our victorious army. If we have Jesus Christ for our ally we need not flinch before any enemy even in these days of materialistic tendencies; and should doubts and fears assail we can exclaim with the redoubtable Luther:

"A mighty fortress is our God,  
A bulwark never failing.  
Our helper he, amid the flood  
Of mortal ills, prevailing."

## CHAPTER II.

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The European Mission Work of The Evangelical Association.

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*By Rev. G. Gaehr, Cleveland, O.*

Since culture and civilization have progressed so remarkably in Germany and Switzerland, and the churches seem to be in best order and fine equipment, so far as form and organization are concerned, it is rather strange to speak of a mission established there and conducted by Americans.

I have been acquainted with the Evangelical Association since 1862, and very well remember the first visit of the then youthful Bishop Esher; for that reason I know a little something of the "status rerum" before they were so radically changed.

The doctrine of regeneration is not only contained in the creed of the Protestant State Churches, but it is being taught, at least according to the letter, and the young people are taught, and learn by heart, Bible passages referring to this doctrine.

At the time, however, when our Church began its labors in Europe, this doctrine was not generally known with the great mass of people, all kinds of sin and vice being quite common, and religion consisting in a mere form and name.

To exalt the doctrine of regeneration and the divine renewal of man was the most important work of the Evangelical Association, and the other "Free Churches" working in the same spirit with us, i. e. Non-State Churches. Their

main work, as compared with the preaching in the State Churches, was the preaching in a simple, pointed way so as to reach the hearts of the people.

When Pearsall Smith of Philadelphia made an evangelistic tour through Europe and in his work gave testimony of a distinct experience of grace and of a life of triumphant faith, many of the more earnest churchly "Pietists" were astonished, as if they heard something entirely new. The more earnest people believed in the forgiveness of sins and in the victory of faith, but very often the instruction necessary to exercise a living faith could not be given; as a rule the seekers were left sighing and grieving under their burden of sin. Or if now and then some one by deep repentance experienced the forgiveness of sins, he dared not to reach out after the perfect joy of being a child of God, much less after a life of victory and power. I know of a case where a prominent State parson, *Pfarrer*, had a correspondence with one of our members and tried, by quoting Scripture passages, to persuade him of his error (?), which consisted in his assurance, in this life already, of being saved from sin and of being a child of God and an heir of eternal glory. No wonder that under such circumstances even sincere souls did not make any determined efforts toward a personal experience of salvation and kept themselves in a so-called "Armsuenderthum" (poor sinner's life;) and that for the great majority regeneration and conversion remained unsolvable mysteries.

It must be evident that the people eagerly accepted the simple fervent preaching of the distinctly expressed doctrine of salvation in Christ and of the saving power of the Gospel, grasped the Word by faith, and thousands were converted to God.

That this was not a superficial emotion, as many asserted, but the work of God, was shown by the fact that our

members led exemplary Christian lives after their conversion, that they forsook their sinful habits, and, for this reason, often had to suffer great opposition and persecution; even so that not unfrequently from the time of their conversion they were subjected to hatred and enmity in their immediate community and in their own families, but remained unwavering. Frequently such perseverance resulted in the conversion of those that formerly were bitter opposers, and sometimes entire families were converted to God and began to serve the Lord in the unity of the spirit.

If, now and then, ridicule and insult did not accomplish their object, violence was resorted to, in order to keep these faithful ones from doing good and bring them back into sin. Therefore our services were disturbed quite frequently in a most forcible manner, and gross personal attacks on the way to or from the meetings or at any time during the progress of the meetings were enacted. Ecclesiastical and secular authorities were contending with each other to stop our work forever. Laws, long obsolete, were looked up from under the stones and dust and enforced against us; fines of money were exacted or, in cases of poverty, imprisonment in jail was the result. But all this could not hinder the Lord's work and not only added strength to our cause, but also caused the abrogation of these old, rusty laws and frequently produced greater, if not perfect, freedom in matters of religion.

It is apparent that the services of those whose priceless pearl was to be taken away, and who in spite of all hindrances fought their way through and invoked the blessing and help of God in earnest prayer, were deeply spiritual and glowing with life. Holy earnestness was beaming from all faces, closely the hearers listened to the Word. in order to be advanced and strengthened in their faith, to receive new

instruction and inspiration, to find relief after the hard strife, and to be better equipped for new trials.

During the services the tears of feeling and of gratefulness were seen pearling down the cheeks, and it was nothing unusual that the people took hold of the Word in the very act of hearing it, deeply repented and in a living faith consecrated themselves to God, and found peace with Him through the forgiveness of sins, even without holding special services or other kinds of meetings. Whenever an opportunity of relating recent experiences was given, the testimonies rolled out as freely and distinctly as they were humble, giving all the glory to God. And the prayers of these simple people were so fervent that one would almost unconsciously be moved by them. It could be seen and felt that the Holy Spirit "helped their infirmity" and prayed through them.

It is almost inconceivable to me that persons who were associated with these happy times and powerful experiences, would ever back-slide, become worldly-minded and estranged from the church which did so much for them. The mere recollection of these times should move them to return unhesitatingly.

The effects and the success of our missionary enterprise went far beyond the border lines of our local territory. When, in 1868, I attended the anniversary of the "Evangelical Society" (Pietists) in Bern, Switzerland, for the first time, a few hundred had gathered in a tent. Year after year, these meetings increased in numbers, until they were necessitated to erect a permanent tabernacle seating between 4000 and 5000 persons, and when this became insufficient, they had to preach at two other places at the same time in order not to disappoint those that had come from a distance. Although a goodly number of our members went to these meetings, this work, which for the greater part was the

result of the increased efforts of this "Evangelical Society," had been prompted by *our* influence, as they themselves frequently and publicly admitted. Moreover, not only the more earnest part of the State churches was thus stirred up, but not a few even of their ministers, who otherwise cared nothing (or precious little) for the spiritual welfare of their congregations, had to look after their flock, if it was not to be taken away from them. They began to pay some attention to these "Americans," or "strangers," or "non-university lay preachers;" they understood that this work was more than quietly holding a "one-hour service" *Stuendele*. Not only did the daily papers publish sneering articles against us, but our work was also made the subject of many conversations and discussions in their conferences, where they tried to inquire into the origin and characteristic features of our Church, and then most diligently flooded the country with their productions. This so greatly increased the passionate zealousness of these watchmen that a great many of them were hardly able to preach a sermon without warning their faithful ones against the deceivers and the "Anti-christ," not to say anything of their abusive insinuations. Evidently all descriptions of our work, given in this spirit, were productions of a proud "State-churchly superiority" and "overweening scholarly haughtiness." But most of the stones thrown at us lighted on their own heads, because these attacks called the attention of the public more and more to our work, and the ill-will showing itself in their arrogant utterances did not escape the notice of the candid public, which in turn felt the necessity of new spiritual life, and many of them became sincere well-wishers of our cause. A great number, also who with a certain degree of respect for the State church and its ministers had still clung to them, discontinued all connection with it. Some of the seed of

envy, however, as was to be expected, fell on receptive ground and only increased the hatred and persecution.

In spite of all inward and outward hindrances, the work of the Lord continued in its victorious course and was multiplied by the gracious influence of the Holy Spirit, and thereby became a blessing to many, both directly and indirectly. At present, we number one hundred and four ministers in both conferences, including the young students in the seminary. But what is the spiritual condition of our work?

We have repeatedly been given to understand that after we have stirred up the sleepers our work was done and we should leave the territory; there would be plenty of missionary work for us in that country to which those that cannot be of any advantage in Europe are emigrating (America.) Regardless of the fact that in the last few years unbelief has again raised its fearful head and is being freely preached from many pulpits, thereby necessitating our stay, I am quite certain that most of those that were stirred up through our preaching would immediately after our leaving fall asleep. If our mission there had nothing else to do but to keep awake "those in the other ship" it would do a great work. But do we not also have the sacred obligation to care for that committed to us by the Lord? Or does anyone know better how to train the children than their own mother "which has begotten them in the bonds of the Gospel?" Moreover, is it not the duty of a church which God owned to be a blessing for the people to advance its welfare, or may she withdraw her future usefulness after a *comparatively* slight degree of success? And although it must be admitted that, in some regions or sections, our influence has spread about as far as may be expected, still there remain souls to be saved, and the rising generation must be trained for the Kingdom of God. Our live, thor-

oughly Evangelical Sunday-school work and our excellent biblical course of catechetical instructions have saved many children from the maelstrom of ruin and won them for Christ, and so by the help of God it shall be in the future.

And then, our missionary labors still extend into new regions, especially in Northern Germany. It is very remarkable how our missionaries are pressing forward from one city to the other; and, notwithstanding the lack of accommodations in places of worship, their services are generally attended by very large masses of people, and many sinners are being converted to God.

Apparently the people are tired of the dry morals, dead, rationalistic sermons, and prefer bread to stones. The work is being strengthened also in its inner life. Almost everywhere a deep religious earnestness is manifest among our members so that one is fairly astonished. Letters of which I still receive quite a number as well as my own experience in many years are bearing testimony to the fact that there is a deep current of spiritual life among our people, even so that one wishes it were so everywhere.

Furthermore, our people are faithfully and tenderly attached to the church of their choice; with sincere affection and reverence they cling to the "mother-church in America," and her ministers and officers are highly respected.

Up to this day, Europe has been one of our most blessed and successful mission-territories and it would be hard to find a place where missionary labor and money are applied with better results. Thousands of those that were saved through the efforts of our ministers have gone triumphantly to their rest; many of them have come to this country and become pillars of the church; and those still standing in the ranks in the old country confess by their lives what God has done for them. The church may still look to her European mission work with great confidence and hope; and even

though it shall need our financial help for years to come, she shall find the bread cast upon the waters after many days, and that with good interest.

Our missionary work, above all, needs our sympathy and prayers. It also requires financial help, especially on account of the inadequate places of worship, but more than all this, united, unceasing, faithful prayer is needed. Brethren and sisters, let us pray for our work in Europe!

## CHAPTER III

## Our Mission Work in Japan.

*By Bishop J. J. Esher, Chicago.*

[The committee on program asked this second address of Bishop Esher against his protest, because it was expected that he would return from his episcopal visitation to Japan a few weeks before the session of the congress and all would be eager to hear the result of his observations. In order to equalize the time of the several sessions this address was placed on the program for Wednesday evening, along with the addresses on Moral Reform, but is now given in its logical connection with the foregoing missionary addresses. The venerable bishop gave his address in German, without notes. After describing in brief his voyage to the Sunrise Kingdom he spoke in substance as follows:]

I found the external matters of the Japan mission all in excellent order and condition. With this I mean our property in Tsukiji, the Krecker Memorial Church, the chapels, parsonages, the arrangement of the different fields of labor, and all the other parts of the work, the appointments of the laborers in their various callings, and the distribution of the service—all in as good condition, arrangement and order as a well-constructed clock-work. All of which is proof of a good management, high regard for law and order, conscientious observance of the same, and a sense of obedience becoming good and faithful servants of our Lord and of the Church. This I desire to say not only of all our missionaries, but also of our Japanese brethren. And this is the blessed means of the existing healthy, well-ordered condition,

normal development and fair progress of the work in all its parts.

The finances of the Board in the mission might be included in the foregoing statement, were it not that they deserve special mention. Ever since the "Managing Committee," with Bro. Voegelein as chairman, Bro. Dienst as secretary, and Bro. Fisher as treasurer, has been in charge, the management of the finances has been and at present is such that it would not be an easy matter to point out a defect or to propose an improvement. Prudent economy is the rule of the committee's management. This rule is strictly adhered to and faithfully carried out.

Like strict observance of law and order is practiced in all statistical matters in the mission. Hence the good order in the same, and the possibility of exercising our good Evangelical Discipline in the mission; which is being done by the missionaries and the native pastors. Happily the irregularities and disorder as they existed under the "Superintendent" are matters of the past.

It was my particular concern to inform myself, as well as could be, of the spiritual condition of the mission. My supposition was that many of our members, though converted from darkness to light, had probably not yet fully passed from the death of sin to the life which is of God; but this also I found better than I had anticipated. For whilst some have, indeed, not yet obtained the evidence of the pardon of their sins and their adoption, many rejoice in the divine assurance and blissful consciousness of the redeemed, whereof their spiritual services and consistent Christian life give full proof. I sincerely rejoice and thank God that I am able to report favorably to the Church on the spiritual condition of the mission.

Accompanied by Bro. Voegelein, and also by Bro. Uyeno, I visited all the different fields of labor, yet before

conference, with the exception of Idzu, on the peninsula of the same name, and found the condition of the work in general as stated in the foregoing.

In our deliberations over the best arrangements that could be made concerning the relations and service of the missionaries after the organization of the Annual Conference, the question arose, whether this were the most opportune time to re-occupy our abandoned Osaka Mission? After due consideration, we were unanimous in our opinion that it should be done. But it was deemed advisable that I and Bro. Voegelein should first go there and inform ourselves of the present condition of things and the advisability of immediate action. This we did. The distance from Tokio to Osaka is 353 miles. We found some remaining fruit of Bro. Halmhuber's labors, Bro. Nakatani, a man of intelligence and high standing, and his family, besides a few others of whom Bro. Nakatani told us. Bro. Nakatani served as class-leader under Bro. Halmhuber. He and Mrs. Nakatani evidently were highly gratified and sincerely moved to thankfulness toward God over our return to our mission in Osaka. According to what they told us, there certainly was no necessity for abandoning this mission; our people here would have been satisfied if a native preacher had been sent them in place of Bro. Halmhuber, until other arrangements could have been made. After further inquiries of missionaries of long residence here, we came to the conclusion that we should at once re-enter upon our work in this the second largest city in Japan, and which if we have good success, will become the central point of a cluster of mission fields in this part of the great Island Empire, the same as is Tokio in the more northern regions.

The Japan Annual Conference was organized on the 15th of June last, in the Krecker Memorial Church, in Tokio, in strict accordance with the order and Discipline of our Church,

under the gracious and especially effectual presence of the Holy Spirit. There were present and in attendance, besides myself as presiding officer, the five missionaries, eleven native itinerant ministers and several local preachers. The entire session passed off in the most orderly and becoming manner, and was richly blessed of God. I do believe that I can say in the truth before God, that this our first Annual Conference in non-Christian lands is born of God and baptized with the Holy Ghost. Our beloved native ministerial brethren manifested a noble disposition of devotedness, true loyalty to Christ and the Church, strict observance of the rules and regulations under which they have voluntarily placed themselves, and a really remarkable business capacity. I can confidently commend them to the Church as worthy members of our ministry.

Summing up I would once more say that our mission work in Japan, on the whole, is in a fair, healthy condition of prosperity. Defects there are; how could it be otherwise, even under the most favorable circumstances. But earnest efforts are being made to remove whatever defects there may be and to bring everything more and more into its proper and God-pleasing condition.

Doors are wide open everywhere, and with adequate working forces and means of support, we would easily extend our work over the Empire, but in consideration of present circumstances the Japan Conference will, naturally, regulate itself and be governed, in the matter of extension, by the good counsel and advice of the General Board of Missions.

The difficulties of the Christian mission in Japan are great and increasing rather than diminishing; therefore, if anywhere the divine qualification for the work is particularly needed, it is in Japan. It was my endeavor to impress this imperative necessity upon the minds of our Japanese

ministerial brethren; they recognize it, too, and earnestly seek the fullness of the Power from on High.

It affords me great pleasure to communicate to the friends here present, that all our missionaries not only continue to apply themselves diligently to the study of the Japanese language *as it is*, but that they do it with real success. They all readily converse in Japanese. Bro. Voeglein, cautious as he is, almost to excess, in the proper use of the language, performs all his services with a remarkably ready use of "this difficult tongue," the genuine language of the people. The other brethren follow hard after him, only Bro. Neitz fell back somewhat, through his severe family affliction and somewhat delicate health. The sisters, too, are well up to the mark. With the Japanese our beloved missionaries are Japanese, that, peradventure, they may save some, yea, many. The romanization delusion no longer has a place in our mission, and scarcely in Japan. I speak of the senseless romanization delusion as it prevailed a few years ago. What I said in my report of eight years ago concerning this matter, and of all other matters stated in that report, after all stands confirmed!

I close these remarks with sincerest thanksgiving unto God for His mighty help so graciously rendered us in the severe struggles through which our mission in Japan had to pass, and for His abundant blessings so visibly resting upon the same. Surely the Evangelical Association has a precious mission work in the beautiful land of the rising sun.

## PART V.

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### THE WOMAN'S MEETING.

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Mrs. G. C. Knobel, Chairman.



MRS. KATE K. BOWMAN.

MRS. H. C. SMITH.

MRS. JACOBIA GAEHR.

MRS. E. M. SPRENG.

MISS OMO S. YAGGY.

## CHAPTER I.

## Opening Exercises.

This was the first session of the second day of the Congress, and a combination of circumstances constituted it the test of the continuation of the attendance and of the interest. On account of the long program of the great opening day the forenoon of the second day was left open, and at second thought it was surmised that large numbers of our Evangelical visitors would take this day off for the World's Fair, especially as another great day was to follow. Besides the sunshine of yesterday had given way to clouds and rain. But the decision of the Committee on Organization in finally assigning an entire half day to the sisters, instead of an hour as at first, was fully justified by the attendance and apparent interest. Never before had the women of our Church been accorded such an opportunity as this; and they were at hand with their friends "rain or shine" in unexpectedly large numbers to feast upon the good things promised them in the program.

The exercises were opened by singing "All Hail the Power of Jesus' Name," and then Rev. J. S. Newhart, of Slatington, Pa., offered a fervent prayer, whereupon the chairman, Mrs. G. C. Knobel, addressed the audience as follows:

"Mothers and Fathers, Ladies and Gentlemen: This Woman's Meeting is a great event in the Evangelical Association. The religious congresses held for several weeks

past have been fraught with especial interest because of the part taken by women. It is becoming generally recognized by even the most conservative that without woman's co-operation any great undertaking is incomplete.

"Although a man may execute a project, it is woman who fits him for it, beginning in his childhood. Were it not for the courage, strength, hard work, prayer and faith shown by our fore-mothers in the pioneer days of our Church, a great part of our success as a church would never have been. However, their work was never separated from that of the fathers. We do not wish to be thought of as working separately from our brethren; we feel that our interests are identical with theirs. Yet we know that in missionary work, in the temperance cause, in the deaconess' movement, and pre-eminently in the home, woman wields a power most decisive.

"On these topics we shall this afternoon hear most excellent papers, as well as a letter from Europe and another from Japan, telling us of our sisters' work in those far-away lands. Sisters and friends, it is with the greatest of pleasure that I bid you welcome to this Woman's Meeting of our Evangelical Congress."

Further words of greeting were presented in the form of a beautiful German letter from Sister J. Knapp, of Germany, which was read to the assembly by Mrs. Jacobea Gaehr, of Cleveland, O., of which we give a free translation.

ELBERFELD, GERMANY, AUGUST, 1893.

*Beloved Sisters in Christ:*

The sublime thought of so many dear sisters in the distant West assembled in the name of our common Master at so extraordinary an occasion gives me great pleasure, and encourages me to comply with the request of your committee and in the name of my dearly beloved sisters in Germany to send you most cordial greeting and blessing; therewith to signify our deep interest and sympathy

with everything that the children of God in America may undertake in the work of the Lord.

Distance does not detract from our gratitude towards our mother Church for the rich blessings and loving gifts which she has conferred upon us. On this occasion we wish to express our heartfelt thanks especially in behalf of our Bethesda Deaconess' Institute at Eberfeld. Our hearts are deeply moved whenever our dear American friends also contribute towards the so necessary means to enable us to carry on the blessed Deaconess' work. In this there is no intermission; the necessity of the work presses irresistibly forward, and able consecrated help is always heartily welcome.

Many of my sisters with myself consider it a great privilege to be co-workers with our husbands and their assistants according to the Scriptures. My own observations convince me more and more that permanent good is achieved only through the sanctified feminine disposition which pertinently illustrates the truth of the Apostle's words in 1. Peter, 3, 4, "The hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Before this spirit all the little annoyances which enter so deeply into the everyday-life of the feminine world will vanish away, because in the realization of the worth of the immortal soul the aim of life will be more exalted. The life of selfishness, with all irritable and peevish humors, must give place to the general and all-comprehensive love of mankind inspired by the spirit of the blessed love of Christ dwelling in the heart, so as to enable it not to shun the heaviest sacrifice for the assistance of our fellow-men who are in need, both physical and spiritual. Only that love which according to 1 Cor. 13, 5, seeketh not her own can bear up under the ever varying labors in the different branches of woman's sphere without growing weary. Its strength will increase with its exercise; and its joyful, undivided consecration will also move other hearts to earnest diligence in the necessities of the work.

The pressure of the work at hand can be appreciated only by such as have become willing to assist in carrying it on. If fervent prayer of the heart and the contributions of loving hands can become united in the farther effect of associated activity in behalf of the cause, the blessed name of our Lord will surely be glorified, and the light of such practical charity will become a stream of illumination to reveal to the hearts of the benighted children of the world the ocean of the love and joy of the children of God.

Whenever the extent of the mission in which our host of sisters is actively engaged looms up before my vision, along with the many opportunities to minister to immortal souls in the sick-room, I feel to humble myself to the dust before God in the deep consciousness of the great responsibilities on the one hand, and the numerous weaknesses, defects and imperfections on the other; and yet the fact cannot be denied that many persons, yea even Jews, have experienced the saving power of the blood of Christ in their hearts through the instrumentality of our sisters, under the good hand of Him who will have all men to be saved.

My dear sisters: May the Spirit of God rest upon your gathering, that all hearts may be enkindled anew and encouraged in doing good; for in due season we shall reap if we faint not. God bless, multiply and enlarge all the sisters' organizations, that they may flourish and prosper under the fostering care of the Church so that fruit unto eternal life may be gathered into the heavenly garner.

In the name and in behalf of your German sisters united with you in the Lord,

MRS. J. KNAPP.

Miss Anna Schneider of Chicago, Secretary of the Woman's Committee, then read the following letter from Mrs. F. W. Voegelein, wife of the Superintendent of our Missions in Japan.

TOKIO, JAPAN, AUGUST 18, 1893.

*To the Woman's Meeting of the Congress of the Evangelical Association:*

*Dear Sisters, Christian Greetings!*

Being deprived of the privilege of attending the great Religious Congress, which I much regret, I regard it all the more my duty to comply with your friendly request to write you a letter. No doubt it is expected that a letter from a non-Christian country, and from one who, as far as strength and time permit, is engaged in missionary work, will say something concerning the religious state of the country, the spreading of Christ's Kingdom, and the outlook for the future.

Speaking of Japan, it must be borne in mind that we are confronted by two heathen religions, namely, Shintoism and Buddhism, whose followers are numbered by millions, with whom we come in daily contact, and have therefore the advantage of seeing with our own eyes the effects and practical results of these idolatrous systems of worship. It will of course not be expected of me to write up in

detail my observations. However, I may be permitted to say that the practical effect upon the people, both of Shintoism and Buddhism, when compared with Christianity, is a failure. Why? Because, as I see it, they utterly fail to accomplish that for which religion is supposed to exist, namely "*to preach the Gospel to the poor, heal the broken-heart'ed, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,*" (Luke 4. 18). Here in Japan we find the majority of the people under these deplorable conditions. The masses are indeed *poor*, but neither Shintoism nor Buddhism has a Gospel to preach unto them, nor can they heal the broken-hearted, nor preach deliverance to the captives, nor can they bring sight to the millions who are spiritually blind, or set at liberty them that are bruised. In visiting ladies at their homes we find these facts sadly demonstrated. They have been at temples, have worshiped many a time before shrines and altars with infants in their arms (or on their backs), have wept and prayed before their gods, have sought healing and peace for their aching souls, but all in vain. They confess that all seems dark to them, without a ray of light or hope.

We gladly proclaim unto these the sweet message of peace and hope which comes through Jesus, our adorable Saviour. As to the attitude of the people towards Christianity, it seems to me, that notwithstanding the great prejudice of many there is a growing tendency of good-will among the people towards Christianity. I have observed, for instance, on a missionary tour with my husband to the Idzu Peninsula, from which we have just returned, a general interest among the people to hear the Gospel. It delighted me to see that in every town and hamlet where preaching services had been announced the people turned out "*en masse*," as it were, to hear the preaching of the Gospel, and all listened most attentively. On this same trip nine adults were prepared to receive Christian baptism. Our work among women and children in Japan differs from the Zenana work in other countries in this, that the Japanese homes are always open to friendly calls, and Japanese women are at liberty to attend public service the same as men, yet the large majority of them are at a great disadvantage from the fact that they are without proper education and therefore find it difficult to understand the more literary style of speech, which is commonly used by ministers in public speaking. We therefore hold separate woman's meetings, on which occasions we explain to them the Word of God in the simplest form, and permit them to make questions. In addition to this we visit them in their

homes, and where we cannot go ourselves we send our native Bible Women who read and explain the Bible to the women and children. Sometimes the man of the house is also present and becomes a willing listener. Not long ago one of our Bible Women reported to me that she had visited a certain lady for some time, to speak of Christianity to her. Her husband was usually present and became interested in the subject and now both husband and wife have decided to become Christians. They are daily studying the Bible, and have now applied for Christian baptism. As to the work among the children, we try in the first place to induce them to come to our Sabbath schools where we teach them Bible verses, and Gospel songs. It is not difficult to get the "little ones" to come, provided their parents forbid them not to attend. But alas, this is not seldom the case. Heathen parents, when they observe that their children are beginning to take an interest in Christian teaching, are prone to forbid them to have anything further to do with Christian teachers. Yet notwithstanding this discouraging feature which, by the way, is only one out of many, a goodly number of the larger children have been brought to a saving knowledge of Christ.

In this way some of the young and old are being saved for Christ. True, the number of those who publicly profess their faith in Christ as their personal Redeemer, is still small when compared with the millions in heathendom 'round about them. However, we are not discouraged by this, knowing that Christianity always begins small, "like unto a mustard seed," but is sure to grow until it fills with its glory every land and the islands of the sea. This is beautifully demonstrated by the history of our own beloved Church whose branches now extend from America to Europe and Asia; and the King of the day never ceases to shine within some parts of her stately lines. As representatives of this living and active branch of the Church of Christ, we in Japan, are constantly endeavoring to move forward, side by side with others who are engaged in the same good work, to extend the lines as fast as we can and win as many perishing souls as possible. In so doing we are aware of the fact that our main object must be to bring the people to a saving knowledge of Christ. Otherwise our work will be extremely disappointing. Experimental religion produces the same true Christians in Japan as in other countries. We are exceedingly grateful to God for the manifestation of His Grace and saving power among the people of this island-empire and we trust and pray that the day may speedily come when the 40 unsaved millions of Japan who are still living in degradation and

heathen darkness, being without a Saviour, will turn from their false gods and accept Christ as their Saviour. Though the conflict between light and darkness is fierce and the power of evil great, I have not the least doubt as to the ultimate triumph of Christianity in Japan. To this end let us pray without ceasing.

Sincerely your Sister in Christ,

MRS. F. W. VOEGELEIN.

## CHAPTER II

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The Heroines of the Evangelical Association.

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*By Mrs. Kate Klinefelter Bowman, Des Moines, Ia.*

The history of the Evangelical Association dates back to the year A. D. 1800. Our Church has been making interesting history, both written and unwritten, from the beginning to the present. Her written history is indispensable to looking up her past record. But there is an unwritten history of her, incidental and accidental, the details of her varied church-life, and very much of the pious character of her membership, that includes a great number of the heroic deeds of the women of the Evangelical Association. And it is this heroism of our brave women that I am expected to bring out in a clear light from this our unwritten church history. It is evident that the matter for this paper must largely be drawn from the memory that retains incidents of various kinds, handed down to us by the generation just past. But according to the topic of this paper, "The Heroines of the Evangelical Association," the present as well as the past is included; consequently the heroines in our church-life of to-day must be considered along with the worthies of the past.

Should the heroic deeds of our women from the beginning be recorded, interesting volumes would be the result. Right from the start of our church-life, God made heroes of men, and heroines of women for His work's sake. Our womanhood of to-day may well take pleasure in pointing

with much allowable pride to our excellent women of that day. Many of them were intellectually bright, and spiritually strong, with a soul to win the battle for Christ. What hardships they endured, what privations they suffered, and what sacrifices they made for the Gospel's sake, will not all be known until the Great Day of the Lord. But of their zeal for the salvation of souls, their devotion to the Church, and of their courage and bravery in various ways for the upbuilding of the cause of Christ in the Church, we cannot say too much. No doubt our heroines among ministers' wives of that early day, on account of the newness of things, were the more severely tested. They found that it took much nerve, and much more mental philosophy—to say nothing of patience and fortitude—to be her own sewing girl, and to plan how to have the clothing of herself and husband presentable always, and how to manage to clothe for Sundays and for week-days, her half-dozen or more children and keep within the bounds of her husband's salary. The trouble of it was that to say salary in those days meant very little more than nothing, little more than the name.

The people who heard the Word gladly from the lips of the preacher in those days, were for the most part poor people, and those that did not hear the Word gladly however, wealthy, saw in those days no chance to make anything out of policy contributions, and so the faithful preacher was left out in the cold. The fields of labor, or circuits as they were then called, were extensive enough for a bishop's district in more modern days should they use the same traveling facilities. Traveling on horse-back was the order of the day for our pioneer preachers. It took hard traveling to make the rounds on these extensive circuits, some of which were several hundred miles in extent. For wife or children to accompany the husband and father was altogether out of the question. To stay at home was always in order. Many

of the homes of these valiant preachers had very few of our modern comforts. The sweetness of God's love and the spirit of meekness reigned in their homes. The naturally cheerful wife and children passed many lonely weeks, and sometimes months at a time, in a lonely out-of-the-way place which they for the time being called home. Ah, those were hours of waiting, patient waiting, heroic waiting all those weeks and months for father's return! Sometimes the meal in the barrel ran low, and the fuel was going fast. What shall the good little wife do now? In such emergencies she went to the highest and greatest source of comfort and told the good Lord all about it, and He would not fail to send an angel of mercy to her relief.

If the home of the preacher happened to be in a town, it was a house of several small rooms, and these sometimes upstairs, and how about a number of small children in such instances, we will leave you to imagine. Before we forget we'll remind you that this class of our heroines were also their own domestic help, and besides sometimes sewed for other people to make a little "pin money." Happily, however, some of these brave women fell heir to a farm. Here then they connected their domestic genius with their business capacity to manage the place (and this some of them did admirably well,) in the absence of the husband, and it became to them a great delight, because of their willingness to shoulder any burden before they would be willing to call their husbands from the distant work. With the help of her young sons whom she had brought up to be dutiful, and the toil of her own brain and hands, she accomplished much more than only to make up the lacking support of the family. She had much to give to the needy, often helped out other preachers' families who were less fortunate, and she had always a good sum of missionary money to give, and be it said to the honor of their memory, some of the heroic

women took to the spinning-wheel and the loom, and after the cloth was woven they actually made it up, sewing by hand with the thread of flax of their own spinning, the garments warm and comfortable for their children to wear,—yes for Sundays, and for week-days to school, and for their husbands to wear to go through the Winter's storm, preaching the Gospel of Christ to a lost world. They made also Summer cloth to be made up in wearing apparel; this was spun and woven of flax, and the Winter cloth of wool.

The heroism of these ministers' wives was of the undaunting kind, that, should the fineness of the cloth be called in question, or the fitting of the garment be too severely criticised, they could stand up proudly and say, *We care more for comfort than for style.* Some of the homes of these dear mothers of the past were sometimes in large cities where the market was a great distance to reach; but as the near provision store was more expensive they took a large basket to the market, if the family was large they went twice a week; this saved money but the basket became very burdensome toward the end of the journey. No street cars then to step into with money-purse in hand to go and order whatever you please, and have it delivered at the house. These instances of self-denial, of sacrifice, of industry, and of devotion include many of the ministers' wives all over the Church during the years of special personal hardship and toil.

There is another class of heroines of our Church that we cannot justly overlook. They are women of the laity, whose labors of love and self-denial cannot be overestimated in the building up of God's cause in the Evangelical Association. No woman's missionary society then, but these zealous, fearless, God-fearing women did not take any excuse at this and sit down in idleness; some of them at least took their Bible in one hand and their knitting in the other, when making calls, and explained freely and clearly the Word of

Life to many unsaved souls. Each woman did much individual missionary work, every one according to her ability. They had strong faith in God to save the perishing, and brought many souls to Christ. They were not afraid of missionary day ; neither did a little rain, snow, or too much heat in the Summer keep them from the conference meeting, and they did not go empty-handed either. If they could not get for their personal adornment all that would according to their taste seem in order, they would do without rather than use the Lord's money. If they had not the skill to make a new dress bonnet they would wear the old one a long time before buying a new one at the milliner's, a very nice one of course, which in those days cost a good sum of money. The cause of missions was nearer and dearer to them than display of dress and finely ornamented dwellings. The money they could call their own was in most instances earned by their own toil, and was not hoarded up selfishly, but they paid it to missionary enterprises. Some of these dear women possessed very little of this world's goods, but largely increased their heavenly treasures by denying themselves many timely comforts and letting the Lord use the hard-earned money to promote His Kingdom in the world.

In those days, before many churches were built, very many protracted meetings were held in private dwellings and in barns. The people came from near and far to these meetings, and those from a distance came to enjoy the spiritual feast, staying sometimes for two weeks or more; the unconverted were urged to remain and seek Christ. Thus during such meetings these faithful women literally fed the multitude. No one but just such godly souls would be willing to make these great sacrifices. Many of our women of that day walked great distances to meetings, some nearly one hundred miles, or if an ox-cart was available protracted meetings and camp meetings were reached in that way, and

after they arrived at the meetings they helped grandly in the song service. No church organ then, but spiritual song that made the very heavens ring. How sweetly their voices chimed the melody of spiritual song! (How sweetly they now sing in heaven!) In the prayer and testimony service their fervor was no less intense. They went to these meetings for their own spiritual benefit, and to be helpful to others. These heroines, and those among ministers' wives, have in the Evangelical Association served their day and generation well,—their works follow them; and they have gone from great labor to greater reward. It would be the greatest pleasure to give in detail many incidents of the heroic deeds as they were handed down to us by those who link the past with the present generation, and are not so far isolated from our view that we could not reach them with our pen.

Through modern development in both Church and State, the last days of the last generation, and the first days of the present, have in the transition from one generation to the other given a great gain in favor of the present—in opportunity for meeting our responsibility in the life and work of the Church, and in understanding our obligations to God and man. This seems to have been foreshadowed in the minds of the dear mothers, whose faith and works left upon the minds and hearts of their successors the legacy of strong conviction that *greater* possibilities are yet to be achieved by our women in the interest of our own Church. This legacy of strong conviction carried into effective operation is now daily drawing interest at home and in our foreign fields. In Germany the work of our Deaconesses is ample proof that our heroines of that distant country are intensely in earnest. I am not able to describe in full their work, or the extent of their working force, but am glad to be able to mention the fact that during the cholera epidemic within the last year or

two their efforts to alleviate the suffering of the *very* many taken down by this dreaded epidemic would do credit to the women of any church, and of any age. Our many generous-hearted self-denying sisters in Germany and in Switzerland are famous, and shall I say foremost among the sisterhood of our Church for paying missionary money? All hail, ye sisters across the sea, we know you are with us in spirit to-day in the work of this Woman's Congress of our Church!

Our worthy sisters in Japan, wives of our devoted missionaries, who labor with their husbands for the salvation of that idolatrous people are heroines of the Evangelical Association who deserve more than a special mention here to-day. Have these dear sisters not gone out from among us to a heathen people in our stead? They have left all that was dear in native country and in sacred friendship to carry the news of a risen Christ to that benighted people; already one of their number, our self-sacrificing Sister Neitz, has given her life in helping to redeem Japan for Christ. To you, our sisters in the Sunrise Kingdom, laboring among a Buddhist-ridden people, is extended our love and sympathy, with the assurance that you are not only recognized in this the Woman's Congress of our Church, but that you are a part of it in word and deed; distance alone prevents your presence in this memorial meeting of the women of the Evangelical Association. Our women assembled in this magnificent Art Palace send you, our worthy sisters, heartiest greetings across the deep waters!

A Woman's Missionary Society was also one of the possibilities strongly thought of by women of our Church. At the time of this beginning of advanced thought on special woman's work in the Church, it took much enthusiastic heroism, and more of the burning love of God upon the heart, to stir into public action women who shunned publicity, but who with the Lord's help became willing to lend

a helping hand, and to go from conquering to conquest in the project of organizing a woman's missionary society. That this might be accomplished courage and bravery were compelled to stand shoulder to shoulder with conviction of right and duty for a number years before this possibility was made a living reality. To-day some of the charter members of our Woman's Missionary Society are present in this assembly. How gladly we welcome them! They belong in fullest sentiment and practice to this our Evangelical Woman's Congress.

Woman's National, State and Church organizations have been multiplying until this may truly be called "Woman's Century." A late writer says: "In the United States alone there are forty-eight societies or women, with a membership of 500,000. The largest of these is The Woman's Christian Temperance Union, with a membership of 210,000. Then follow the missionary, peace, suffrage, philanthropic and educational organizations." The women of the white-ribbon army, which now belts the world, are in woman's organization pre-eminently the heroines of this age. To this grand army of champion workers belong many of the aggressive women of the Evangelical Association, earnestly engaged in the work "For God, and Home, and Every land."

The individual woman who is of much force in organization, and puts forth personal effort, whether in private or in public, is the woman that will accomplish the most to reach the perishing. The heroines of the Evangelical Association of the present day are lifting high the banner of Christ in their church-work, and truly deserve no small share of credit in the allotment of heroic standing in the drama of our present church-life. Aside of all this they are intensely interested in the welfare of our beloved denominational ship. For many years our grand Evangelical ship

was gallantly floating in the golden waters of prosperity unmolested; a fine gale of spiritual life was greatly in her favor. She kept the flag of peace and truth afloat, and no apparent danger was nigh. When lo! it was discovered that among her crew the dangerous malady of repudiating one of her fundamental doctrines was vitiating the life and power of her influence; this then very naturally demanded the application of her established Discipline, yet notwithstanding these applications the malady spread until many of her crew became seriously affected. This was a disease of the heart and life of the soul, and by its nature blunted and turned away the noble Christ-like impulses of the Spirit; and as a natural result raised carnal ambition to its highest carnal desire to ruin what could not be ruled. However, by this time the officers and sailors of the ship were on the alert; and by the help of the Lord and judicious management the good old ship is being gloriously saved, with all her crew who manifest a willingness to remain on board. From the beginning of this calamity our faithful women on board the ship stood firm and true in the hope that the fray would soon be over. But soon they learned to their great surprise the sad fact, that not being satisfied with the ruin caused while on board the old ship—their mother ship—a new vessel was manned, and all available artillery was brought into play to bombard the grand old ship. Now let us see, if our women had not been of the heroic stamp, could they have stood such a test? Was all this not enough to frighten the most courageous of them? Ah no, the old-time heroism of the dear mothers is coursing through their veins, mother's faith in God is the daughter's faith. The glittering swords and spears made of printed paper by revolting mutineers, and the character of the whole military outfit cannot frighten them from their womanly purpose to stand rightfully at their post of duty.

Our women manifest courage and bravery to-day in times of peril, equal to that of our worthy heroines of the past. They are being tested; *and more than tested* are those especially who are standing in our front rank, meeting the enemies even on the threshhold of their own homes who so ruthlessly tear down the reputation of husband, son, or even that of a daughter. To meet these stern realities in our present church-life demands judicious heroic action, and it is at this post of honor and duty that the women of the Evangelical Association have been found faithfully guarding the interests vital to the growth and prosperity of our denominational home-life so near and dear to every interested woman of our churchly domain. In this position they are fortified by a strong trust in God and His promises; they stand for God and His Church in the evil day, bravely defending the right, knowing that their own defense is of God, and their hiding place in the time of storm is in the Rock of Ages. They go fearlessly forward realizing that "the eternal God is their refuge, and underneath are the everlasting arms." They joyfully and faithfully stand for the Lord and His Church, "until every foe is vanquished, and Christ is Lord indeed."

## CHAPTER III.

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**The Calling and Work of the Deaconesses in Our Church.**

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*By Mrs. Jacobea Gaehr, Cleveland, O.*

“God chose the weak things of the world, that He might put to shame the things that are strong.” 1 Cor. 1: 27. (R. V.)

How sublime, how remarkable appears the order of God stated in this passage! But how strange according to human reason!

He even who is the Life of the world grew up as a tender plant, and as a root out of a dry ground; He who alone is able to inspire the true life into a spiritually dead heart and, as the Head of the Church, permeates His entire body with the sweet juice of the divine life and renders it eternally fertile.

There is neither husband nor wife, neither bond nor free; but sons and daughters shall prophesy; each member of this body is called to share in the work as well as to partake of the joy and of the companionship in tribulation and in the kingdom.

There may be a diversity in the spheres of work only, according to the talents. It is for this reason that women, also, are found in the service of the Church of God, in the Old as well as in the New Testament. “Wheresoever this Gospel shall be preached throughout the whole world, this also shall be spoken of for a memorial” what was done by Miriam, Rahab, Deborah, Hannah, the Queen of Sheba, the Shunammite, Mary and Martha, Mary the mother of Jesus,

**Mary** the mother of James, Salome, Mary Magdalene, Dorcas, Phoebe, Lydia, Eunice and others.

Not a new work, but a distinctive organization and centralization of powerful wonders of grace in the Church is represented by the deaconess' work carried on by women, as it was formed and organized in 1836, by the noble Rev. Th. Fliedner. It did not arise from a desire to shine before the world — for this Mr. Fliedner was too reluctant and modest — but it was prompted by the constraining love of Christ and the daily increase of wants originated by the special circumstances of the time. I shall, therefore, not exaggerate if I call the deaconess work of the present day a very timely and vigorous new branch of the tree of the Church which must sprout from every healthy, vital institution of the Church.

That this was properly understood by our own Church, is sufficiently established by the fact that here also, in spite of the brevity of time, this work was not passed by without notice, and that it is expected to be vigorously encouraged.

It is evident, therefore, that our Church on this continent acknowledges her relation to the deaconess work ; and although she has as yet not taken any steps toward the formation of the same, it is due to the less urgent wants than those existing in Germany, as also to the fact that all means and persons at disposal were engaged in the special service of the Gospel. It is hardly necessary to say, however, that this bud is ready to bloom any time. I do not hesitate to say that it takes only a hint to get the money into circulation and that there is good talent in our Church fully possessing all mental and spiritual requirements to perform this work, and all aglow with zeal to answer to the first call for this service.

Who does not know that the poor apartments and dwellings in the narrow cities in Europe, as well as the great

destitution caused by the crowded population, combined with other peculiar circumstances, produce a great deal of sickness and misery and, therefore, require more material help and care of the sick?

It is equally well known that the help granted by the civil administrations and secular authorities is inadequate. In due recognition of these circumstances, most of the State churches there founded deaconess institutions without any help from the State, even some Free churches having accomplished a great deal in this direction.

But not to imitate, *not even to imitate*, our Church also brought a similar institution into existence, the same reasons urging us to go forward. Our mission as a Church, also, was co-operative to the same end; that is, to bring the pure Gospel to the mass of people which was affected by the corroding influences of wickedness and unbelief and could not easily be reached in another way. To remove bodily sufferings by care for the sick and divers deeds of love, were found to be the most effective remedies. And the third motive was the special divine call to the work which was seen in the earnest desire of many of our sisters to consecrate themselves to the Lord for this blessed service.

Some of our most noble sisters entered the institutions of other churches, as they had then no prospects in our own Church, and were thus lost to us. This was a most impressive call to engage the latent talent in the service of Christ.

But, however strong may be the willingness, the call to duty, the working-forces for this service, how can this be accomplished if there are no means at disposal nor any prospects of success? But thus stood matters in Germany. Since every undertaking of the Free Churches has to fight hard for its standing among the State Churches, our sisters anticipated great trouble and opposition in order to

be recognized as deaconesses by the physicians and by the public. Without this, they would, besides voluntary care for the poor, not have been given any paying work, and thereby the entire undertaking would have been practically frustrated in the very beginning.

Neither the authorities of our Church in America, nor the European Conferences had given any instruction or authority whatever for any action in this line. But the Lord who called so urgently opened the way.

Above all, it was necessary to find a suitable, devoted person who should inspire vigor and life into the project which had, so far, only been planned. The Lord selected Sister Ernestine Knapp, the childless companion of one of our ministers, Rev. Jacob Knapp, the present director of our deaconess work in Germany. She is "little of stature," but endowed with an exceedingly wide-awake and energetic spirit, and gifted with fine talents and a good education. The impulse of activity, born in her years before of the love of Christ, was again inspired by the conversation with sisters of other denominations who were engaged in the care of the sick and the children.

Bro. Knapp and several other brethren, inspired by the sublime idea of opening a new line of work in the vineyard of their blessed Master, organized a society, invested what little they possessed and had a devoted, earnest sister educated in another deaconess institute. This was the beginning. When the sister had graduated from a two year's course, the society, having in the meantime been organized under the name of "Bethesda Society," rented a room on the fifth floor of a certain house in the city of Elberfeld, where Bro. Knapp then resided, and modestly furnished it for the purpose. A second sister was trained, and when the rented room became too small and inconvenient, Brother and Sister Knapp kindly opened their own home to the sis-

ters. Thus the work was begun, and it certainly had the right elements of development and perpetuation in it.

In view of the extremely low condition of the churches in Berlin in spiritual matters, this city had, for years back, been selected as a center of missionary activity, and as there were no means, our Church tried to get a footing through our deaconesses. In this manner the first branch institution was established there in 1887.

However difficult the beginning, they knew from their own experience that the Lord had given His sanction to the work. Constantly new members were added, new resources were opened, so that by and by the Board of Managers were justified in gradually and discreetly advancing the work and locating new "stations" at Hamburg in October, 1888, at Strassburg in March, 1889, at Dresden in January, 1891, and lastly at Colmar in 1892. How many prayers, tears, trials and victories are included in these years of toil, our Heavenly Father only knows. There are about 120 sisters engaged in the active service of our deaconess institute at the present time. So remarkably did the work increase by the blessing of God.

These sisters believe in a personal call to their work, as they distinctly state in their examination, but especially in their consecration; and also confirm it by taking upon themselves a responsible, self-sacrificing service which, besides a little pocket-money, affords no remuneration except care in time of sickness and in old age, provided that they remain faithful in their service.

It was this faithful service, this humble, devoted mind which characterized our sisters up to the present time, and has so well recommended them everywhere that they are in great demand in private families and by physicians.

They learned long ago not to be moved either by praise or censure. They bear all hardships with patience

and devotion ; and all happy experiences are ascribed to the grace and love of the Master ; they are consecrated to His blessed service with body, soul and spirit and are satisfied.

Their good reputation was so widely circulated that the civil authorities granted the "Bethesda Verein" a canvass from house to house throughout the province of Westphalia, in behalf of the erection of a hospital in the city of Elberfeld, and thereby, in addition to other contributions, they were enabled to carry out their project.

To the strict conditions of admission, the perfect order and the God-fearing management of the whole on the part of the Society, but especially on the part of Brother and Sister Knapp, this success is largely due. The whole is sustained by earnest, faithful prayer.

To the present time, the endeavors of the Bethesda Society were limited to the care of the sick, but it also made a beginning with care for orphans and only awaits further calls from the Lord to put forth new efforts.

Its object is pointed out in the constitution as follows : "The Society strives to contribute to the general welfare of the people, to be active among fallen young women and to be helpful in the education and salvation of neglected children." Further it says, "It is the object of the Bethesda Society to educate perfectly devoted young women and to train them for Christian work of relief, *i. e.* 1) To care for the sick, regardless of their religion, in families as well as in private and public institutions ; especially to furnish relief in times of epidemic diseases or during war. 2) To be of practical help in improving the morals of the people, by helping poor families and saving fallen women. 3) To care for children in kindergarten and orphan homes."

The following report shows what has been accomplished : "There never was any lack of work for our sisters during

the past year; we should have had a double number of them in order approximately to answer to the calls. Eight hundred and twelve families were taken care of, in addition to 6444 calls that were made. The stations in Berlin and Hamburg have each a separate treasury to help the poor. In Berlin two sisters are engaged in caring for the poor exclusively, and the other stations are doing all they possibly can do to assist the poor spiritually and temporally. Our hospital at Elberfeld was opened August 16, 1890. Two physicians are appointed. Since we admit many sick persons who pay little or nothing at all, we had to supplement the income by about \$2700 during the first seventeen months.

To illustrate the work of our sisters I call your attention to the cholera epidemic which raged in Hamburg. Of course, the sisters stationed at Hamburg remained at their post of duty. But those located in other cities were willing to go to the stricken city as soon as they would be called upon. Is not this equivalent to the voluntary enlistment of the young men ready to step into the battlefield?—When, in 1831, Amalia Siewecking issued a public call for nurses for cholera sufferers, there was *no* response. — — —

Bro. Knapp writes about this remarkable time: "The instruction given in the 'mother-house' was suspended. It was a most serious occasion when our sisters departed, not knowing whether they would ever return. But our hearts were full of courage; the precious promises of God were our help and our light when looking into the gloomy future. We were persuaded that the time had come when our faith should be tried and our confidence in Christ should sustain us and inspire us to work with all our might. Fervent prayers were offered at the throne of grace, and our beloved sisters went on their way rejoicing, and no less than eighteen are now engaged in this special service of Christ."

The "principal sister" of Hamburg wrote to us: "There is an uninterrupted going to and fro here. Each sister generally has two or three engagements per day. Sister Ida had six cases of death in five days. The sisters are kept exceedingly busy. But it is not too much for us; we delight in doing this work. We also have good courage as we know that God is with us. The sisters are happy and undismayed," Another wrote: "The love of Christ constrained me, urged me very strongly to come here to help my sisters under these trying circumstances. I consider it a great grace that I am permitted to do it." Again wrote another: "We are realizing that we are being carried on the arms of faithful prayer. The Lord answers prayers. His hand is not shortened that it cannot save. We shall not die, but live and proclaim the wonders of the Lord."

Looking at these heart-cheering facts, at this noble, self-sacrificing spirit, which certainly is nothing short of martyrdom, I may be permitted to appeal to every heart that loves God to open itself to this grand and glorious work, and to examine itself whether the Lord is not calling it or some one else in its immediate neighborhood to this service. For experience has sufficiently told us that, just at this special time, the Lord not only opened a new field of usefulness for so many idle women, but also that He owns their work to open many a heart which otherwise would remain shut forever.

Who does not know the solacing effects of the hands of a skillful, sympathetic woman; how comforting it is to have a person around one's self who is ready unceasingly to serve and to help, and who with self-forgetting devotion always has a benevolent look or an encouraging word? Her heart filled with love, her skillful hands, her familiarity with the sickness of the body and the remedy for it, qualify her to perform these duties. Her own experience of heart;

her intercourse with all kinds of sufferers in different periods and developments of diseases ; her frequent presence at deathbeds and scenes of last battles ; and the opportunity of watching closely the inmost emotions of the sufferer while nearing eternity, enable her to be of invaluable service in similar cases to administer instruction, encouragement, consolation and, as it were, to be a spiritual guide to the portals of eternity. Likewise she is able to attend to convalescing ones. Her constant intercourse with sufferers of all characters renders her fearless, even so as to follow into war, and there she dresses wounds and assuages pain and serves and watches just as long as her strength holds out. Frequently, in consequence of the prolonged sickness of the mother in a house, or of the intemperance of the father, she finds the house in a very dilapidated condition ; she endeavors to set things in order and thereby to let the lovely rays of a new and brighter sun shine into the hearts of every member of the household.

The deaconess is a great friend of children. In the "Krippe" (nursery) she is caring for the little ones as tenderly as a mother. Eagerly they are looking out for her. She shows an equal amount of talent in the kindergarten (Froebel's system) and is found singing and playing in their happy company. For that service which, perhaps, more than any other in the world, calls for a heart full of Christian sympathy, to help those victimized by the worst of sins, as they are found in the so-called "Magdalene Asylum," no one can be found that would be more adapted than a deaconess. Even in prisons, by her kindly manner, she understands to accomplish more than anybody else.

Necessity makes its demand, experience teaches us its lessons, time is short, work is plenty ; up, then, to the delightful, happy, noble work ! Brethren and sisters, let us concentrate our forces ! What may be impossible for a few,

is easily accomplished by many. How many unsaved souls could be helped and saved by just this service! How many hearts that are breaking down under their burdens could be saved by the timely help. To the work, to the work, then, which assures to us a happy reward in eternity, lest we should hear the King's verdict: "I was sick and in prison, and ye visited me not."

Let us all join in the sentiment of the poet:

"Help us, O Lord, Thy yoke to wear  
Delighting in Thy perfect will;  
Each other's burdens learn to bear  
And thus Thy law of love fulfill.

To thee our all devoted be,  
In whom we breathe, and move, and live;  
Freely we have received from Thee:  
Freely may we rejoice to give."

## CHAPTER IV.

## Mothers' Work in the Church.

*By Mrs. H. C. Smith, Naperville, Ill.*

The church and the home furnish the environments for producing the grandest possibilities of human life. In proportion as the mother at home succeeds in the development of the life of herself and children will she be a power in the church.

The work of training children in all right ways is of the greatest importance, and is the most enduring work that the mother can do for the church. Out of the home into the church is the natural order, if, according to God's design, the home has been the Christian training-place where the foundation must be laid for good church membership.

Much of this fundamental work God has seen fit to put upon the mother; she has the first opportunity—the first love and confidence of the child. She is its constant companion, and to her it turns eager for information, and with purpose and desire to be led into doing some good work.

She is to be a worker with God to train these first awakenings so that the little heart may know and love God always.

The depravity of human nature and the prevalence of evil without combine very early in the child's life to lead it away from God. The mother must guard and fortify it by faithfully teaching and applying the principles of the Christian religion both by precept and example. In Deut. 6: 7 and Eph. 6: 4 are given some very definite and positive

commands concerning home instruction. The assurance is also given that a child trained up in the way it should go will not depart from it; and thus it can be counted for the church.

Let it be ever kept in mind that in this primary training example must go hand in hand with precept. Example is much more inspiring and powerful than precept. What we are is of more consequence than what we say. The mother must herself be what she would have her child be. She must be the child's object-lesson in self-control, in faith, and good works.

The way she deals with the hourly, daily duties, vexations, disappointments and trials, is what affects the watching, thinking child more than any amount of admonition and appeal. When the children know that the Bible and prayer is the key-stone to the mother's life, the fountain from which she draws for herself and for them wisdom, strength and peace of mind, it will become to them the most attractive power to draw them to Christ.

The mother should make the child understand while very young its relation to the church; that it belongs to the church by baptism, consecration and God's covenant; to the families of the earth through a loving Saviour; and that it must have a heart that loves God, so that it may stay in the church.

The mother must be her children's inspirer by example and authority to a regular attendance at the church service, the Sunday-school and prayer meeting. She must not consider her duty done when she only sends them, but when possible she should go herself; and she does it too in the Spirit of desire and privilege, because she feels her need of these means of grace for the nourishment of her own spiritual life as well as the children need them for their growth in grace and in the knowledge of God.

Faithful, patient, unceasing care is necessary in this task for the church. The Bible and prayer are the highest authority and best help for it.

Line upon line, precept upon precept, here a little and there a little is the old and well beaten path to success in this work for the church.

Our boys and girls will be lost to the church unless mothers have a deep sense of their sacred duty and responsibility to plant and nourish the seeds of spiritual life in the souls of their little children.

The strength of the Catholic church is kept up by the children, who are persistently taught the Catholic faith and whose mothers are their best examples of attendance at the church service. Every child in every Catholic family is counted for the church, while in Protestant families this early training is much neglected and the children grow up outside of the church with no interest or concern for its welfare. They wander away and are lost to the church; the mother sits and ponders with aching heart and wonders at their indifference to the better life, and in so many cases the effort to bring them to a saving knowledge of Christ is a hopeless failure.

Bishop Simpson said that more can be done for God and the church by the Christian training of children than by adult conversion, ten to one; and he entreated with great feeling to help on the child's feeble purpose by prayer, conversation and encouragement.

The church is not to be lumbered with untrained, spiritually deformed, weak, sickly men and women, such as come from homes where love and discipline are unknown, who have never been trained to submit to rightful authority. According to God's plan and purpose it must have strong, large-hearted, loving, consecrated, Godly men and women whose lives were directed and guided in the right way from

early childhood. Such an equipment will make the church a power for revealing God's love and will to mankind.

The mother must inspire reverence for sacred things, and cultivate a sense of propriety and the power to discriminate in regard to things sacred and things secular, and also by a reverent spirit and manner in God's house and service.

She should set the example of an active interest in all the departments of church work. Into its missionary activities she can enter and do a grand work, and train her children to have a share in it. In these days it is just as important and as possible to have a missionary education as an education in arithmetic and geography.

The child-heart as well as the mother-heart is quick to feel the claims of sympathy and love from the unfortunate and suffering. Will it not be an inspiration to help others and to lead more useful lives when they see their mother's interest and sympathy extended to the poor, the weak and discouraged ones, when they see her ever ready with willing heart and hand to help lift burdens even to the remotest portion of the world? It has been said that the church will never lack scholarly philosophy and argument, but the great danger is that it will lack heart. So there is a necessity for the mother-heart, in the church. Can anyone give more self-denyingly, serve more lovingly and pray more conqueringly than the mother? Every mother's boy and girl is every other mother's boy and girl in a certain sense, and so mother-love responds quickly to any case of need or distress.

The mother should aid the church in its crusade against Sabbath desecration, intemperance, tobacco and social impurity. God has in the unfolding of His plan provided an abundance of specific knowledge to aid mothers in their conflict with the evils that threaten their children on every side. The promise is literally fulfilled that to those who lack wisdom and ask of God, He does indeed give liberally.

Men and women of intelligence and consecration have given themselves to the study of the origin, nature and effects of alcohol and narcotics on the human system; and the result of their research is provided in abundance and in convenient form and at so little cost that every mother and child can have it if they will, to fortify themselves against these giant evils that are sapping the mental, moral and bodily strength of the boys and young men of our land. Closely connected with these is that other evil, social impurity, concerning which such shocking revelations have been made. The great need is mother's vigilance to keep it out of the home where it persistently seeks to enter. She needs to know where her boy is, what is in his pockets, his bureau-drawers or trunk, who are his associates. Impure literature and obscene pictures abound. Thousands of agents are at work to disseminate them; hardly a school in the land has escaped this contagious poison.

The mother is the proper person to secure the confidence of her children and give instruction and right impressions of the laws of nature concerning the most sacred functions of their being and the penalty of their violation. Every child has its strivings and gropings to understand the mysteries of life, and it is glad to have some one who will listen to its thought and give sympathy. If *the mother* fails to receive this confidence some one else will receive it, and if it be an evil disposed associate a day of painful anxiety may come to the mother and of ruin to the child both of body and soul.

A lady who was president of a home for women where erring girls were received and kindly cared for, and every effort made to win them back to a virtuous life, said, that of the hundreds of girls sheltered there, to not one had her mother been true to her duty as a mother.

A boy who was condemned to death was visited in his prison cell by his mother, who cried out, O my boy, what has brought you to such an awful end? to which he replied sternly, Mother you are the cause. Bursting into tears she asked, why, what harm have I ever taught you? The son answered, you neglected to teach me any good, and as I did not know any better I sank lower and lower. What a loss to the home and the church is the result of such criminal carelessness and indifference in not giving the knowledge and influence so much needed! And how such instances verify God's Word, "My people perish for lack of knowledge!"

The alarming prevalence of Sabbath desecration appeals to the mother-heart for her example and influence against it. As her first duty against intemperance is that of abstinence for self, so in this she must first observe the Sabbath herself. If mothers cannot manage railroad corporations, manufactories and foundries, the Sunday press and newspaper, the Sunday mail, the meat-market and milk traffic, they can at least manage themselves and their children. She can ask and answer such questions as these: Do I go traveling on Sunday and thus compel some one to work for me? Do I buy and read the Sunday news-paper? Do I get and send mail on that day? Do I invite my friends to a Sunday dinner and make a great feast for them? Do I sleep so late on Sunday morning as not to be able to get myself and children ready for Sunday-school or church service? Mothers must make their example and influence consistent in observance of the Sabbath if they would keep their children's conscience awake and educated on this important duty. The mother should aim to make the Sabbath in every way more pleasant than any other day; she should draw a line of distinction between Sunday and week-day occupation, as also books and amusements, so that the children will anticipate the day with its Sunday-school, church ser-

vice and home occupations as one of privilege and not weariness, of blessing and not restraint. They ought to learn from the mother's life that religion is not one thing, and daily work another; but that the days' work of the week is a part of her religion as is the rest of Sabbath, and that work is a Christian duty.

You have all heard of that organized form of mother-agony called the "Woman's Temperance Crusade" of years ago, but which has since taken the form of organized mother-love, and is known as the Woman's Christian Temperance Union. It has come as a timely aid to the church to save the children and youth by its preventive and educational methods. The scope and power of this consecrated mother-love is great; it reaches out to all grades of society among every people and in every land. Every mother ought to enter its ranks and make her influence felt against the evils referred to: Intemperance, Sabbath desecration, tobacco in all its forms, and social impurity; and she ought to have her boys and girls grow up in a "Loyal Temperance Legion." Here are taught systematically, in a way adapted to the young, the origin, nature, and effect of wine, beer, cider, tobacco and profanity.

The mother should aid her pastor in his work for her children, and also the Sunday-school teacher, primarily by living out the truth taught from the pulpit and in the Sunday-school class. Very often this work, so far as her children are concerned, is a partial failure because she is so unwise and thoughtless as to find fault and criticise it in the presence of her children, instead of speaking appreciatively of the labors of the pastor and Sunday-school teacher, putting the best construction on their words and acts, magnifying their important callings, and recognizing the pastor as the good shepherd carrying out the Saviour's command, "Feed my sheep," "Feed my lambs." When she sees that a truth

has taken hold of her child's heart and he is endeavoring to make it practical she should help him by sympathy and encouragement, and living the truth herself. How can mothers expect to see their children follow Jesus in His example of meekness, forbearance, patience and gentleness, if when at home they do not see it exemplified in their mother in whom they have more confidence than in all others.

In thinking of this all-important work a desire is awakened for a revival of the old New England type of mothers' meetings, for prayer and counsel. It is interesting and helpful to review the following extracts from their constitution :

First. "The time at our monthly meetings shall be spent in reading, in conversation and in prayer, for a blessing on our efforts, for the immediate conversion of our children, that they may represent Christ in the midst of an ungodly world.

Second. Believing our own example in many instances to be the greatest barrier to our work, we feel bound to watch daily our thoughts, our wills, our tempers, our gestures, our manners and dress; our motto shall be "I can do all things through Christ which strengtheneth me."

Third. Every member of the mothers' meeting shall be held as sacredly bound to pray daily for her children and with them as often as circumstances will; permit she should restrain them from every thing that would naturally lead to selfishness, pride, vanity, worldly-mindedness and unbelief.

The subjects discussed at these meetings were as follows:

How shall we teach our children to regard the privileges of the Sabbath?

How shall religious instructions be communicated and adapted to the capacity of our children?

How shall we promote truthfulness in our children?

How shall amusement be combined with instruction? How far shall we encourage the reading of light literature? Our responsibility to our public schools.

The conviction ought to rest upon every mother that God has set her in her home and given her children to educate and train, to put their strength into the church, to help on God's mighty plans for the conversion of the world; and that she must give of her mind and strength, and live to learn wisdom by the aid of good books and papers, prayer and the Bible, that she may feed their search for knowledge and guide them into right ways of thinking and doing. The church is of divine origin and is in the world for Christian fellowship, training and activity in making known God's love and will to the world.

If then the mother's best work in the church is to train her children in all right ways by example and precept, and she is her child's test and object lesson! should not her greatest object and incentive be to prepare herself for the duties of Christian motherhood?

## CHAPTER V.

The Missionary and Temperance Work for the Women  
of Our Church.

*By Mrs. E. M. Spreng, Akron, O.*

I am to speak on two great lines of Christian work and the relation of our women to that work. As a Church we owe to the world faithful and earnest Missionary effort, a constant and increasing effort by the whole Church. Of this, we women are fully persuaded. Therefore, we are not content to sit still and fold our hands and simply look on while our brothers toil in the field, and the harvest is plenteous and white, and the laborers so few. We are a part of the Church and must expect to bear our own share of the responsibility of the Church in her work of evangelizing and Christianizing this world. Ability and opportunity answer the question, "Who shall do this thing?" With the Lord there is "neither Jew nor Greek, neither male nor female." Our personal relation to the work of the Church and responsibility to God, is according to the gift that is in us. When we present ourselves to be received into the communion and fellowship of the Church we make ourselves parties to the fulfillment of the sacred and holy mission of the Church. Ability and responsibility cannot be divorced. We may decline an invitation to a wedding feast, but who may say, "I pray have me excused," from a Christian obligation? "Go quickly, tell," was the tender commission of the risen Saviour to the devout women at the sepulcher

on the third day morning. They performed that mission well. The Master's approval of the widow's mite and of Mary's box of ointment shows that God is no respecter of persons, and that women are neither excluded nor excused from the work of God. The prophet says: "Your sons and your daughters shall prophesy, — and in those days will I pour out my spirit upon the hand-maidens." Woman has a peculiar power in society under the Gospel. God has a claim upon that power. In warmth of affection and tenderness of sympathy, the woman excels the man. She is more easily affected by a knowledge of the condition of the benighted of earth. She is more ready to run to the relief of the suffering. Shall not these characteristics of her nature find exercise in the work of soul-saving? The great need is that we awake and look up to God and reach out for the unsaved. Not acquainted with the forlorn condition of those who know not the blessings of the Gospel, too many are content with a pew of their own in the Church and nothing more. Too many are content with the temporal prosperity of their own local church, and have no interest beyond the little circle of their local communion. This suggests a wide field for missionary work within the Church itself. There are so many of our brethren and sisters who need to be aroused and enthused with a missionary spirit. There are comparatively few of the great multitude of believers who are giving and working in the Missionary Cause. There is a work of instruction and of enlightenment on missions and missionaries to be done within the Church. For until the Church sees and feels the need of missionary work, until she acquaints herself with the condition of the benighted, and is persuaded that she can help them if she will, and that God will require their souls at her hands, — until the Church is burning herself up with holy zeal for the lost, loving them as she loves her own, — until then there will be but little

undertaken and even less accomplished. Our first work then is, to arouse and awaken the unawakened in the Church, and by a circulating bureau of information and missionary intelligence keep them awake and create enthusiasm until the interest throughout the Church rises to a white heat, consuming the dross of indifference and the sloth of ignorance like hay and stubble in the flames of fire. Then the Church will be ready to answer the call, "Who will go for us?"

Our Church is not without her own faithful witnesses in missionary spirit. We have a growing number of zealous sisters who are organized to create and disseminate missionary zeal among the members of our own Church, a zeal springing from a knowledge of the needs and the opportunities that lie at our doors. The very spirit and genius of our Church are calculated to produce those qualities which are essential to missionary character. True to this element of our Church life, there is found in her communion a band of women whose hearts God has touched, whose united prayers and sympathies, extra gifts and consecrated energies go out in behalf of the unsaved at home and abroad. Their motto is, "A Missionary Society in every Church and every Woman a Member." The number of these interested ones should be rapidly increased. The outlook is good. The faithful work of those already in the ranks is telling in the organization of new societies and in the steady growth of the established auxiliaries. Then the future will show the fruits of Mission Band work that is being carried on very successfully, as the Nursery of the Woman's Missionary Society. Here the children are informed of the miseries of heathen lands, what the Gospel will do for them and what our duties are toward them. They are taught and educated to give regularly and systematically to the support of the Gospel. From such teaching and training the near future

must bring forth a rich harvest of good in the Church unto the glory of God. When they come up to mature years their hearts will be throbbing with interest and desire for the salvation of the heathen, their hands will be open with liberality for the spread of the kingdom. They will be ready to go anywhere and do anything they feel called of God to do. It is our work under the guidance of God to raise up the children of this generation fitted for the Master's use in the spread of the Gospel. If the children of our families and of our own Sunday-schools receive a missionary education at our hands, we thereby render a most valuable service to God and the Church. And how shall we escape the condemnation of God if we neglect so great an opportunity and obligation to God and man?

The children are easily interested in those things over which we older people are enthusiastic. Our own interest and enthusiasm accounts for the interest they take in Christmas, Fourth of July celebrations, political campaigns and jollifications. The boy catches the enthusiasm from the man. If your boy has not yet caught any religious enthusiasm from you it may be because there has been none to catch. If your daughter is careless of missions and missionary work it may be because you have been careless before her. Interest begets interest, and enthusiasm begets enthusiasm; while an indifferent profession of religion often breeds contempt for religion in the child. It is ours to educate and interest the children and young people of our Church, both by precept and example, in the holy cause of missions. We ought to keep before them faithfully, what our own Church is doing in the work and also supply them with information upon what other churches are doing. We ought to show them over and over the crying needs of the unevangelized. This is a work that we women can do. If it is well done it will reach farther and will be more precious in the sight

of God than our gold and silver. This is the work we have pledged ourselves to prayerfully pursue. Fifty-four years ago, in the thirty-ninth year of our Church-life, devout women of our Church organized themselves into a missionary society in the city of Philadelphia, Pa. Others of a similar character were organized later. From that time up to the present the women of our Church have volunteered extra efforts for God and the Church. The appointment of missionaries to Japan in 1876 awakened new interest in the hearts of the women, and they petitioned for the organization of a Woman's Missionary Society for the women of our Church. The movement developed from one stage to another, until in 1884 the General Woman's Missionary Society was organized in the Calvary Church, at Cleveland, O. This society, like every other good thing, has had its struggle for existence, but lives to-day and has won its right to live by being true to God and the Church.

We live for work. We believe that there is a mission for us. We believe that God will make us a blessing to the Church and to the world. We feel that we are debtors to every man by the mercies of God to us. The blood and spirit of a common brotherhood binds man to man, race to race, nation to nation and even the living to the dead. We want to honor that brotherhood not only by being Christians ourselves, but also by having a hand in bringing our benighted brother and sister back to God the Father of us all. "Come over and help us," is the plaintive cry that comes across the seas, and those needy ones are our brethren. "To the rescue, to the rescue," cries the voice of God within. Early one morning a sturdy young fisherman and his widowed mother discovered an object far out at sea, off the coast of Ireland, tossed about by the fury of the waves. It proved to be a man clinging to the fragment of a wrecked vessel. The young fisherman's sympathy went out after the

man, and he said to his aged mother, "I will go to his rescue." "You will surely perish in the attempt," said she, "and then what will become of me?" "But see the poor man clinging to that piece of wood for his life! I must go and try to save him, mother." "No, no!" said she, and fell upon the neck of her son, saying, "What will become of your poor old mother? James your brother, you know, went to sea and we have heard nothing of him since, and I know he perished; and if you go out yonder you too will go down and I will be left here alone." But somehow, although he loved his mother dearly, he could not be prevailed upon not to go, and against the tears and pleadings of his mother, he launched his little boat upon the foaming waves and battling with the seas he pushed on and out until he reached the poor man whose strength was almost gone, and with great difficulty he took him in and pulled for the shore. Long before he could be heard by his mother, who stood upon the beach waving her feeble hand in fear and anxiety, he kept shouting at the top of his voice, "MOTHER! MOTHER! IT IS JAMES! OUR OWN JAMES, YOUR LONG LOST SON!" *He had saved his own brother from a watery grave.* So, my friends, it is *our own brother* who is perishing yonder. Let us go and save him. He is a ransomed soul. Jesus Christ who died, says: "Go into all the world," and "lo, I am with you." "Go," and "as thy days so shall thy strength be." "Go, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

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"The field is the world," and the work of the Church is as broad as humanity, as deep as depravity and as many-sided as the workings of sin itself. Sin is a universal evil. It touches the whole race and vitiates it in the aggregate.

But there are special evils. There are great rivers, deep and broad,—mighty rushing rivers of social and moral evils that end in a vortex of destruction of soul and body. Of all these sweeping currents of evil that so much hinder the universal diffusion of pure religion unto the uttermost parts of the earth, the accursed liquor system is the most terrible in its reach and results. Albert Barnes, of blessed memory, once said, "It opposes the progress of the reign of Christ in every village and hamlet, in every city, and at every corner of every street." It not only hinders aggressive work, but often and continually undoes the work of grace already accomplished. Some years ago a vessel sailed from New York for Monrovia, Africa, with seven missionaries among her passengers and twenty-nine thousand gallons of New England rum as a part of her cargo. Oh, Christendom, how long wilt thou suffer this double-dealing process? The sainted Dr. Bushnell, a short time before his death, said to a friend: "If I were an Apollos or a Chrysostomus I should like to go through all the churches of the land persuading and entreating every member for Christ's sake to abandon the intoxicating cup and prohibit its manufacture and sale. I would call aloud to all friends of missions, if you love the missions, if you love the church of God, help, help to dethrone the demon of intemperance, our reproach before the heathen, the blight of our churches!" The temperance cause is a Christian cause. Would to God all Christendom would heartily espouse it, educating and legislating against the infamous liquor system until public sentiment would rise up against it and speedily make an utter end of it. But what can we women do? We cannot vote. The men will not vote the way we want them to vote. Why? Is it not because they have not from their youth up been taught to look upon intemperance as the most dangerous enemy of all good, and the liquor traffic the fountain of crimes, and the

saloon a hot-bed of iniquity against which every man should raise his voice and give his vote? We cannot vote, but we can educate and train voters. The mothers of this Republic should consider that they have the voters and legislators of this country in their own hands during the first half of human life. The temperance work of the women should begin at the cradle. If the mothers of the Evangelical Association would bring up their own sons sworn enemies to the saloon—taught to hate and abhor the business—they would render a high and holy service to God and humanity. There is little hope of converting the voters of to-day; but we may educate the voters of to-morrow until the number of them shall be sufficient to out-vote the enemies of truth and sobriety.

I plead this as the chief work of our women, upon the principle that "Prevention is cheaper and safer than cure." If the average age of one generation is thirty-three years, then it must be true that more than one-half of them are under the voting age. What an opportunity and what a responsibility is laid at the doors of Christian mothers of this land! The destinies of our nation for the next thirty or forty years will be in the hands of these young lives, and it is the province and privilege of their mothers to impart unto them moral motives and give trend to their ideas of government and national purity and safety. Let the mothers remember that learning and wealth and statesmanship are insignificant without goodness and sobriety. While politicians studiously keep the issue in the background, it is our privilege and our paternal and Christian duty to keep it to the front of the home; and by and by we will have voters who will bring it to the front at the polls, and legislators who will keep it at the front in the Assembly halls, and our nation will yet be liberated from the curse of the drink dragon. A writer once said: "Public opinion is formed,

not by influencing, but by *forming* men." The character of nations depends on the public opinion which is made by influences upon the young. Temperance is the hand-maid of religion. Let us sow the seed that will bring forth a harvest of stalwart sobriety in the rising generation. Let us take courage and press hopefully onward,

" For right is right, since God is God,  
And right the day shall win ;  
To doubt would be disloyalty,  
To falter would be sin."

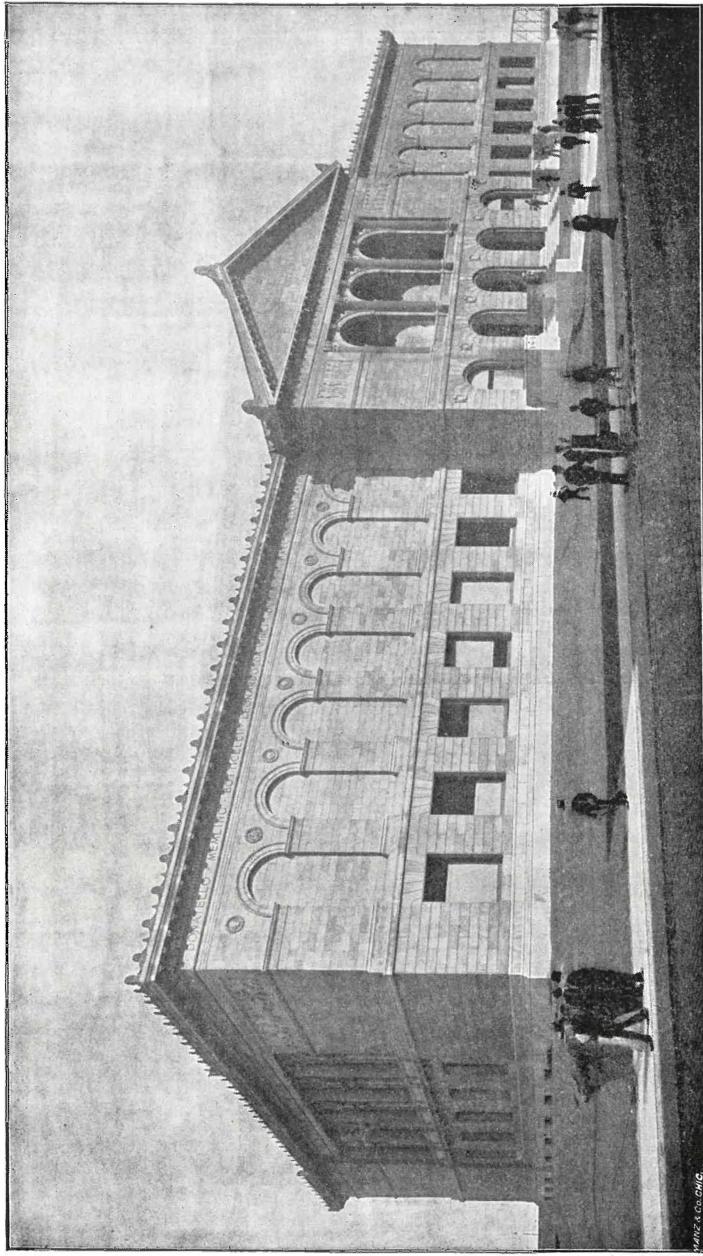
## PART VI.

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### THE REFORM MEETING.

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Bishop W. Horn, Chairman.



THE ART INSTITUTE OF CHICAGO.

## C H A P T E R I.

## The Evangelical Association and Moral Reform.

*By Rev. J. C. Hornberger, Editor of the "Living Epistle" and S. S. Literature, Cleveland, O.*

By Moral Reform we mean such effort as has for its purpose the uplifting and betterment of mankind. Its right to be and to do is derived from the teachings of God's Word, from which it also receives its inspiration and assurance of the ultimate accomplishment of its purpose. Without a Bible, without a Church there could be no such thing as Moral Reform.

The Evangelical Association is a product of a wonderful awakening of the people in this country on the subject of practical godliness, at the close of the last and at the beginning of the present century. This awakening was in many respects the most blessed reformation since the Apostolic age. It aimed not to reform religious doctrine or ecclesiastical polity, but to change the heart and the life of the individual. The founder of the Evangelical Association, the sainted Jacob Albright, and his co-laborers, and their immediate successors, were in the very middle of the current of this religious movement. Having been led by the grace of God to see the importance of a godly life themselves, they were untiring in their labors in preaching to others the necessity of a deep religious experience, which has for its outward manifestation a consistent and righteous life. Their method of reforming the individual was successful, because

it gave practical recognition to the fact of a deep-seated moral degeneration, and also to the fact that this condition of moral degeneration can only be reached and remedied by the grace of God through Jesus Christ our Lord. This method was successful because it was God's method of working moral reformation in the hearts and lives of individuals, as well as in the community or nation. As the success of the labors of the fathers of the Evangelical Association, in the work of reformation to which the Lord had called them, was due to the thorough and spiritual character of their work; so our efforts as we stand in hearty co-operation with other branches of Christ's Church will only be efficient if we are true to the spirit which characterized the labors of these men of God.

The early efforts of the ministry and membership of the Evangelical Association to lift their fellow beings upon a higher plane of moral living were individual rather than organized. There was in the beginning of the labors of Jacob Albright no thought of the founding of a denomination; and the organization of the fruits of his ministry into a separate branch of Christ's Church was only undertaken when it became evident that not to do it would be acting contrary to the will of God. After an ecclesiastical organization was effected it was very natural that the views of the individuals composing the organization would be expressed in a more public and permanent form; and so the Evangelical Association, from her earliest history to the present day, has defined her attitude toward the great moral evils of our land. Her position on questions of Moral Reform is seen in her Book of Discipline, as well as in the action of the different General Conferences.

We would inquire what has been the position of the Evangelical Association in the past on the great moral

questions that have claimed public attention, and what is her position on these questions to-day?

1. What was her position on slavery as it existed in the Southern States of the American Union previous to our Civil War? We think slavery comes within the scope of our subject, for we look upon slavery as having been not only a political evil, but also a moral evil; as not only a wrong against the best interests of our country, but also as a sin against God. In the General Rules of the Church Discipline, where such things are mentioned as members of the Evangelical Association shall avoid, we find the following: "The buying and selling of men and women, whereby slavery is introduced and promoted." In addition to this the Church Discipline contains an article on slavery as follows:

*"Question.* What is to be done respecting slavery and the slave trade?

*"Answer.* We have long since been convinced that the buying and selling of men and women, and slavery, are great evils, and ought to be abhorred by every Christian; be it therefore known to all our members, that none shall be allowed, under any pretense or condition whatever, to hold slaves or to traffic in the same."

The General Conference, held in the city of Buffalo, N. Y., in 1863, gave the following expression to its views on human slavery in a report on the state of the country: "*Resolved,* That, as human slavery is a social, moral, and civil evil, and the great cause of the present rebellion, we deem its continuance as incompatible with the exalted mission of our nation; and hence look upon the efforts of the present administration to inaugurate measures for its ultimate extinction as righteous and patriotic; and therefore recognize also the so-called Emancipation Proclamation of the President, in his capacity of commander-in-chief of the Army and Navy of the United States, as well as the suspen-

sion of the writ of the Habeas Corpus as constitutional, and in the highest degree proper measures for the suppression of the present insurrection."

In the Episcopal Message presented to the General Conference in 1867 we find the following: "And now, after the long war, we again enjoy sweet, if not undisturbed peace, a peace that has been dearly purchased, inasmuch as it has cost not only untold wealth and rivers of blood, but also the life of our great and good President Lincoln; yet it has also freed forever our land from the abominable reproach of slavery."

During the agitation, which finally led to the abolition of slavery, the pulpits and periodicals of the Evangelical Association gave no uncertain sound, but contributed their part fearlessly toward the overthrow of one of the most wicked institutions of the nineteenth century. The Evangelical Association gave as many of her sons in proportion to her membership for the preservation of the Union and the liberation of the enslaved millions in our land as any other Christian denomination. Thank God that the sacrifice bought by patriotic and pious men and placed upon the altar of their country was not in vain! Slavery is abolished, and the Evangelical Association acted well her part in the accomplishment of this gracious result.

2. The position of the Evangelical Association on the sanctity of the marriage relation and on social purity has always been such as would commend itself to the gratitude and respect of a right-thinking public. The ground taken is as high as that taken by any other denomination of Christians, and is in accord with the teachings of the Bible on this subject. The General Conference of 1867 took the following action with regard to marriage: "Marriage being divinely instituted is sacred, and during the life-time of the parties named, according to Divine authority, indissoluble,

except in the single case of adultery. Hence we disapprove most decidedly of the frivolous marriages, divorces, and remARRIAGES for trivial causes so prevalent in our day, as sins against human nature, society, and the order of God. *Resolved*, That we recognize no divorce as valid except it be based upon the only ground admitted in the Word of God — adultery—and none of our members ought to seek a divorce upon any other pretense, and it shall not be permitted that our preachers marry such as want to re-marry, but are not divorced legally upon the Word of God."

In addition to this we might refer to the deliverance of the General Conference of 1891 upon this subject. The report of the Committee on the Family contains the following: "The family is a divinely appointed institution, owned of God, meeting the wants of humanity, and is therefore to promote the welfare of mankind and the glory of its Divine Founder. The Christian family is the foundation of the well-being of society and of the State, the paradise of happiness, the holy of holies of divinely approved friendship among men, the first Church of God, where the Lord dwells, and where He is worshiped in spirit and in truth. If we thus regard the family, then we must assume a positive attitude toward everything that might in any way injure its holy character. . . . . The superficial spirit with which the marriage relation is entered into and afterward dissolved, and which diffuses itself more or less through all grades of society, is a matter to be regretted and condemned. Divorces, largely for the most trivial causes, have increased to an alarming degree, and are still increasing. In this way the commandment of the Lord is broken, the foundation of this Divine institution undermined, and the virtue of a Christian people weakened. It is also worthy of special note that even in the Christian Church the marriage and family relations are not always viewed as sacred as the

Word of God would have us regard them. In view of these circumstances we must be determined, more than ever before, not only to assume a defensive attitude toward this evil, but also with aggressive effort to antagonize the destructive influences of the evil referred to, in building up that which has been destroyed, and in protecting and cherishing this divine institution."

3. The Evangelical Association has from the beginning as an ecclesiastical organization taken a very prominent part in the temperance reform. The first Discipline of the Church, published in 1809, contained in the General Rules for members a rule prohibiting the use of intoxicating liquors as a beverage. At that early day the sentiment of Christian Churches on the temperance question was by no means what it is to-day, and with the possible exception of one or two other denominations the Evangelical Association stood alone in her attitude toward the temperance cause.

The report on Temperance by the General Conference of 1871 contained the following:

"Whereas, we are more than ever convinced of the pernicious and enormous evils caused by the use of intoxicating liquors; and

"Whereas, systematic and gigantic efforts are being made by the enemies of total abstinence to deluge this fair land with a flood of intemperance, and

"Whereas, we believe the cause of temperance is a Church-work, and that true religion and sound morality will be subserved by a closer union of the Church with the cause of temperance, and holding it to be the duty of every Christian to deny himself of whatever may be a hindrance to the purity of the Church, and injurious to the welfare of society; therefore,

*"Resolved, That we again reiterate our firm convictions in the principles of total abstinence.*

*"Resolved,* That we enjoin upon our members and preachers to inculcate these sentiments, both by word and example, in their families, in society, in the public assemblies of the Church, as well as by their suffrage."

Other General Conferences have adopted reports of like import. These resolutions have by no means been a dead letter, but have been and are to-day carried out by the ministry and laity, with very few exceptions. The influence of the Evangelical Association, wherever her standard has been raised in this and in other lands, in the great work of Temperance Reform is felt and recognized. She has always stood, and stands to-day, in the front rank of an army of Christian men and women, who are determined that, by the grace of God, intemperance, this greatest enemy of mankind, must be conquered.

4. There now remains one more reform to refer to,— Sabbath Reform. On keeping holy the Lord's Day the Church Discipline in the General Rules for members says: "To avoid the profanation of the day of the Lord, in any manner whatever, such as buying and selling, engaging in or transacting business, making unnecessary visits, and taking pleasure excursions, as well as all other worldly reflections and contrivances on the Lord's Day."

The General Conference of 1891 expressed itself with unmistakable clearness on the sanctity of the Sabbath: "We do herewith once more declare,

(1) "Our undivided stand by our Discipline in the interests of the holy Sabbath; and, in accordance herewith, we admonish all our members to do the same.

(2) "That we will oppose, by word and deed, all pleasure rides and excursions, as well as any and all measures which are in the interest of the same.

(3) "That we will not support any business which is carried on without regard of God's law in the interest of the

holy Sabbath; and in connection with this we also refuse to take or support in any way any newspaper or any kind of reading matter printed on the Lord's-Day.

(4) "That we will joyfully and gladly greet and support any measures and movements which are in the interest of the observance of the Sabbath day in accordance with the Word of God."

As a Church we would be unfaithful to our holy calling if we assumed an attitude less positive and radical than that expressed in our Book of Discipline and in the resolutions of General Conference. The ministry and membership of the Evangelical Association are awake to the dangers which threaten the Sabbath as a Christian institution. They know that the encroachments upon it can only be successfully resisted by their being obedient to the commandment of God: "Remember the Sabbath day to keep it holy;" and by making use of every legitimate means that will create a proper sentiment in the community in favor of the Sabbath as a day of physical rest, of religious improvement and of Divine worship. They not only know their duty relative to this matter, but are blessed of God in the doing of it. The influence of the Evangelical Association on the Sabbath question is felt and feared all over this land of ours; this influence is given her, because she is in living touch with Him, who is the Author and Guardian of this blessed institution upon which the welfare of mankind and the onward march of the kingdom of Jesus Christ so largely depend.

The history of the Evangelical Association on all questions of Moral Reform shows an adherence to the principles of truth and righteousness unsurpassed by any other Christian denomination. Her present attitude toward all efforts which have for their object the temporal, social and moral welfare of humanity is that of hearty co-operation with

Christian men and women in Moral Reform everywhere; and we fondly hope and devoutly pray that her past history, so full of grandeur and heroism, and her present activities, upon which God is smiling so propitiously, are the guarantee of her work of faith and labor of love, along lines of Moral Reform, to the end of time.

I would say to the members of our beloved Church, with reference to the question before us at this hour, in the language of Paul, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

## CHAPTER II.

## Shorter Addresses on the Same Subject.

*I. By Rev. C. F. Erffmeyer, Abilene, Kansas.*

The foundation of all true moral reform is the religion of Christ Jesus Himself. To it we must go for our correct teachings and principles. History, observation and experience teach us, that only where this is the foundation, will there be true moral reform. Whenever Christ is received and becomes the foundation, then for such persons or communities the temperance and Sabbath questions and all other moral questions are practically settled, and correctly, too.

Out of the natural heart of man cometh forth that which is evil. The heart may be compared with a fountain sending forth a stream. As long as the fountain is bitter, the water flowing from it will also be bitter. We may try to sweeten the stream with sugar, but shall not succeed. The only successful way is to thoroughly cleanse the fountain. Just so in moral reform. Man may resolve and patch up a reform, yet only when Christ, the Great Physician of the soul, is allowed to renew and cleanse the heart, is reformation genuine. This is the standard of the Evangelical Association. She aims at the life-center — the heart — and therefore can always be found on the right side of all moral questions.

The Christian home with an altar is a fortress for moral reform. The family-altar is found in Evangelical homes. In

such homes the principles of the Gospel of our Lord are instilled into the minds and hearts. Here character is molded. The nation's standard of morals will not rise higher than that of the homes. The safety of the State must be built on the safety of the home. The Christian hearth-stone is the only safe corner-stone of a nation. If virtues be cultivated and moral principles adhered to in the family, coupled with prayer, then shall we be successful in moral reform. My mind runs back to such an early home and the deep and lasting impressions made upon me. To forget that early home, with the family-altar and the prayers of a father and mother, is impossible. Such homes have a wonderful influence. Even the memory of them is often, when temptations are raging, a superhuman grasp. At family-altars, in homes of the Evangelical Association, where parents, children, servants and strangers bowed together, seed has been sown, watered with the dew of heaven, which resulted in the conversion of many, who united also as members with the Evangelical Association. With them all moral questions were settled then, once for all.

We can also point to fruit as the results of our work as a Church. I know of a community where in former days on the Sabbath day the people met to play cards, drink beer, and dance. The Evangelical Association sent her missionaries there, and they preached Christ to the people. A wonderful reformation took place. The people became Christians. To-day, instead of playing cards, they read the Bible; instead of attending beer-parties and dancing, they go to Sunday-school and church. In the homes there are family-altars erected. This is only one of many incidents where the Evangelical Association has been instrumental in causing similar results, thus bringing better days and reform in deed and in truth.

A prominent minister of the Presbyterian Church said to your speaker: "We always know where to find the ministers and members of the Evangelical Association on all questions of moral reform. They are always on the right side. We need not ask what their views are on the temperance or divorce question. We have no fears that they will not take the right stand. With them all these questions are settled. They are always ready with word and deed to assist in all true moral reform."

I thank God for the Evangelical Association and the noble stand she takes in questions of moral reform. I also have some feeling of pride to be a member of such a Church, and my prayer is, that God may continue to use us as a Church for the good of fallen humanity.

*II. By Rev. W. A. Leopold, Allentown, Pa.*

Mr. President and Fellow Evangelicals:

Drafted into service since our arrival on the ground, we are naturally taken at a disadvantage. There remain but two things to do: either decline cowardly or else respond to the call of duty even at the risk of delivering a somewhat rambling address. After a moment's thought I remembered standing under the shadow of Bunker Hill Monument a few weeks ago, near the spot where the illustrious Warren fell. A distinguished Bostonian by my side recounted some of the heroic deeds of the revolutionary men; "but," said he, "our chief pride are the *minute-men* of those dark days, who were ready at a minute's call for duty." Grant me the privilege to be regarded as such in this discussion of Moral Reform, and let my remarks be thus charitably construed.

The Church of Jesus Christ is the great moral factor in the world. When any department of the Church, therefore, lacks holy enthusiasm in the cause of moral reform, she lacks her divine credentials. I am proud, religiously proud,

to belong to a vital branch of the Christian Church, whose attitude on all the great questions of moral reform never needed any apology or explanation. The deliverances of the General Conferences, the highest body legislative and judicial in the Evangelical Association, have always been clear, well-defined and unequivocal in matters of moral reform. One of our gifted speakers in Washington Hall this morning said: "Morality without religion is a corpse; religion without morality is a ghost."

We bury a corpse and dread a ghost; but the proper and happy adjustment or combination of body and spirit, with the life-current coursing through the veins, make of the two a useful factor in the world.

A quickened soul in a soundly moral body is God's potent agency in reclaiming this sin-blighted world for usefulness here and blessedness hereafter. Such we verily believe *our* Church to be, in its individual and collective sense. While we insist upon spirituality in the hearts and lives of our people, we do not overlook the burning moral questions that agitate the public mind of the wisest and best thinkers — the sanctity of the family relation and the Christian Sabbath — twin institutions of Paradise; nor do we lightly treat the rumocracy rampant in our day, and human slavery, which cursed our fair land for more than two hundred years.

During my recent official visit to New England, I met one of Boston's aged and honorable citizens, distinguished alike in Church and State, a tower of strength in his own Church, but remarkably well-versed in the doctrines and rules of our Church. Said he to me: "Leopold, do you know what I especially like about your Church, and often wondered why you have not long since come to New England?" I said, "I do not." "Why, that clause in your Discipline which brings out your Church views on the ques-

tion of human slavery, even though slavery has now been abolished many years. I hope you will always leave it there."

This honorable doctor of divinity belonged to the school of Wendel Phillips, Henry Lloyd Garrison and other famous abolitionists. He added: "Your fathers were wise to incorporate in the bed-rock of your Church Constitution that clause forbidding the *buying of men and women, whereby slavery is introduced*, the rock upon which our Church split. Your Church ought to prosper on this anti-slavery soil."

I triumphantly assured him that at no time in the history of our Church was it known that either a slave-holder or rum-seller was a member of the Evangelical Association. Bishop Esher, was I right? ("Yes, sir, to the best of my knowledge," promptly replied Bishop Esher.) Thank God for that record!

The laxity of divorce laws in many of the States, and the prevalence of the social evil have always been strongly condemned by our Annual and General Conference resolutions and fearless exposures from our pulpits. Our position is clear on this phase of moral reform.

The tendency of the times to make the day of the Lord —the holy Sabbath—a day of recreation or entertainment, if no worse, has always found uncompromising opponents, both in the clergy and laity of our denomination. We as a Church recognize the Sabbath as the golden link in the chain of the week, the fairest of the seven brothers, if the youngest; the day upon which we can become "unworlded" and "inheavened;" the day of rest from worldly toil, of devotion to God and worship in His name; an institution necessary alike for the health of the body and the development of the soul Godward, heavenward. Any Church which lends its influence either negatively or positively to any form of Sabbath desecration, or winks at and schemes with the sec-

ularizing tendencies of a continental Sabbath, can not be a "living branch in the true vine" of the Christian Church.

The Evangelical Association has always been, and now is as much as ever, the avowed protestant against Sunday newspapers, milk-vending, corporation or individual labor; and refuses to be reconciled to any form of commercial, social, or even governmental expediency which is calculated to lower the standard of the New Testament Sabbath. We have a strong attachment and fondness for the Puritanic observance of the Lord's day, as anyone will see by observing our excellent Book of Discipline.

Nor are we as a Church a whit behind any other denomination in theory and practice, and far in advance of many, on the great burning question of abstinence from alcoholic beverages.

We are emphatically a total abstinence society, and having intelligently subscribed to the Discipline and Rules for the reception of members into our Church, no other pledge of abstinence is needed or helpful. Our people *must* be abstainers if they would be loyal to the Church and keep its law inviolate. This is another source of satisfaction and comfort. We are spared the humiliation of worshipping with people whose breath is tainted with ardent spirits, and whose faces show unmistakable signs of rum-buds.

As a Church we believe in total abstinence for the individual, and prohibition for the State. I am sure I simply voice the sentiment of our Church north, south, east, and west, at home and in foreign lands, when I close these remarks with the words of another:

" Tell me I hate the bowl ?  
Hate is a feeble word.  
I LOATHE, ABHOR !  
My very soul is stirred with strong disgust  
Whene'er I hear, or see, or tell  
Of that dark beverage of hell."

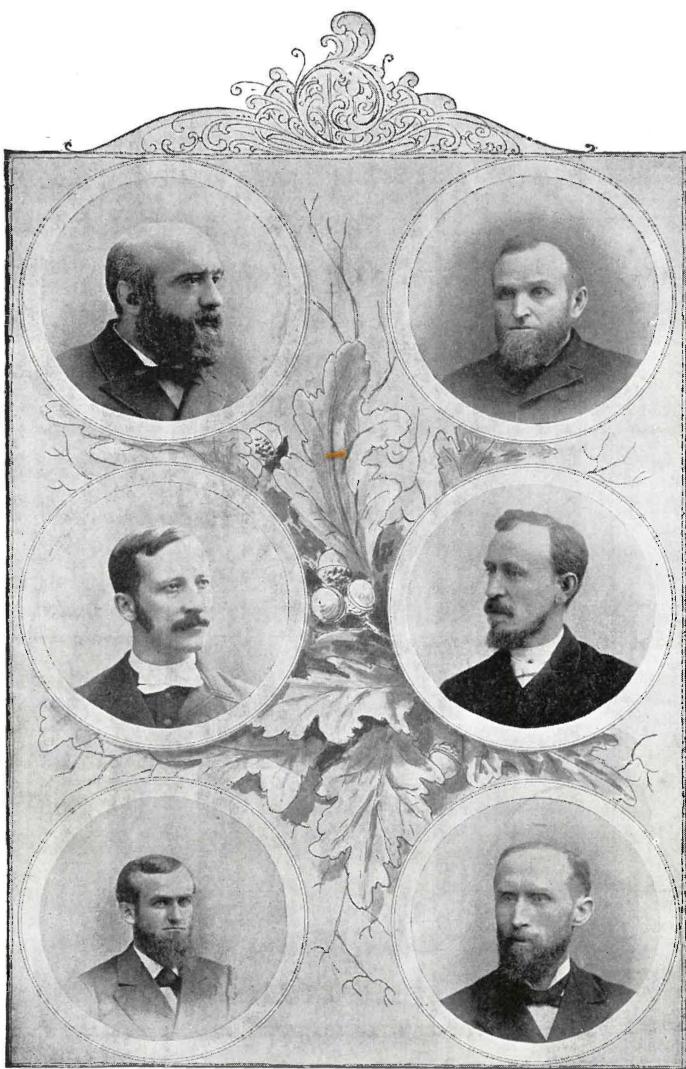
## PART VII.

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### YOUNG PEOPLE'S ALLIANCE DAY.

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**Rev. C. A. Thomas, President of the Alliance, Chairman.**



REV. J. C. HORNBERGER.

REV. J. B. KANAGA.

PROF. H. F. KLETZING.

REV. C. A. THOMAS.

REV. M. L. WING.

REV. S. J. GAMERTSFELDER.

## C H A P T E R I

## The Young People's Alliance of the Evangelical Association.

By Rev. C. A. Thomas, Editor of "*Das Evangelische Magazin*" and *German Sunday-School Literature*,  
Cleveland, Ohio.

Our Young People's Alliance, although the youngest, is by no means the least of the institutions of our Church. It came into existence just at the right time. It proceeded out of a felt want. It is no hot-house plant, but a little tree which shot forth from the soil of the Church in God's free providence and under the sunshine of divine grace. The Alliance was not founded, because other Churches had similar societies. It is not a copy; but from an anxious love, and in view of the future, the young people of the Evangelical Association were organized into a society which is to be a means of strength to, and a co-worker with, the Church.

We live in the age of societies. All who in any wise hope to achieve success unite their strength, standing man to man, shoulder to shoulder. In alliance is power, in union is strength. Our united young people will become a strong people!

It is as significant as it is a joyful sign of our time, to note the unusual and tender care for the young. By their united activity the youth take a decided stand against sin, the world, and the evil one. They thus form a strong bulwark against the assaults of infidelity, world-conformity and

religious indifference. This will give security to the future of the Church and enhance its blessed progress.

Our Young People's Alliance has a healthful organism. It is well born. It is a robust, sound and ruddy-faced youth of the right sort. And although he is only a few years old, he has already shown himself able to live and to work. Everybody welcomes the youth and wishes him blessing and prosperity.

Our Young People's Alliance has in all its divisions an excellent and suitable constitution. From this instrument it becomes evident that it is not an isolated society which may do as it pleases, but that it is an institution of the Church and for the Church, a nursling and pet of the Church, and under its protection, guidance and laws. Consequently this brings the Young People's Alliance in constant and immediate touch with the Church, its membership, officials and institutions. It feels the pulse-beat of the entire Church, it shares its conflicts and victories, and its prosperity is the prosperity of the Evangelical Association. No local Alliance can make a rule or engage in anything which is contrary to the Discipline and spirit of the Evangelical Association. This is a wholesome barrier which the Constitution has erected for the Alliance. Wherever our good old Discipline is observed, there blessing and prosperity follow.

The General Alliance has the Conference-branch Alliances as auxiliaries; the latter again take the Local Alliances under their sheltering wings. All form a beautifully connected and well-ordered vital organism. We have already thirteen Conference-branch Alliances. Nebraska organized only several weeks ago, and the Switzerland and Germany conferences have taken steps to the same end. This would give as a result within the past two years fifteen Conference-

branch Alliances, with about five hundred Local Alliances, and a membership of about fifteen thousand.

These figures indicate a lively activity in most of the conferences, notwithstanding that hardly half the youth of our Church have been added to the Young People's Alliance; for there are, at all events, from fifty to sixty thousand young people in our Church between the age of fifteen and twenty-five years. We shall only then be fully organized when there is a Branch Alliance in every conference and a Local Alliance in every congregation of the Evangelical Association. Thus the Church desires it, and we should all strive to reach that goal.

The principal part of the work and the responsibility falls upon the ministers. Generally speaking, there is scarcely a single institution in our dear Evangelical Association which would prosper without the active assistance of the ministers. The ministry must cherish the institutions of the Church with diligence and faithfulness. We can speak well of our ministers in this respect. I know no class of ministers who more energetically represent the interests of their Church than do our faithful Evangelical preachers. Thus it is also with the Young People's Alliance. Where the minister cares for the young people, an active Young People's Alliance will soon make its appearance and in return do its part in the prosecution of the work of the Lord.

Notwithstanding that until now we have no publication which especially represents the interests of the Alliance, all the periodicals of our Church are open to it, so that mutual action can easily be brought about between the Conference-branch and Local Alliances. In time the Alliance will also have its own paper. The General Conference will make all needed provision. At all events the Church will see to it, that our young people will lack no needful good.

The Young People's Alliance of the Evangelical Association has taken an aim as beautiful as it is high. It desires, as stated in its constitution, to unite all the Alliances of the Church for mutual use'ulness. This it does partly through its Conference-branch Alliances, partly by conventions, and partly through our papers, and then again through suitable literature and the correspondences of its secretaries and the activity of its officers. It desires even to be helpful to every Local Alliance in its activity as expressed by the wording of its constitution. And the General Alliance will endeavor to organize new Local Alliances. That is the special duty of the Corresponding Secretary of the General Alliance. The Conference-branch Alliances pursue the same object, only that they labor in the narrower limits of their conference district; still they add to the prosperity of the whole. And between the conferences a holy rivalry should result, and each should strive to prosecute the work with the greatest diligence. The Young People's Alliance purposes to educate the young members of the Church, and such as are friendly to it, spiritually and religiously. The time of youth is the time of development. Both heart and mind are to be filled with the elements of Christian education and experience. The character is to be more and more exercised in that which is good and be made like the character of Christ. The more thoroughly a young person is religiously educated the more steadfast and useful he will become in life. Our time demands knowledge. The world itself strives after education. The youth of our Church should not stay behind nor desire so to do. And our Young People's Alliance has assumed this aim as its special task. If the four departments: Christian Work, Literary Culture, Sympathy and Relief, and Christian Entertainment, are thoroughly carried out, the Alliance must reach its high aim; it can not be otherwise.

By the careful culture of the four departments referred to, the talent of our youth will be developed and its power be applied in fruit-bearing activity. The youth of the Church is her future armory. From among them come our ministers, our Church officials and our membership. Precisely as we train and cultivate the youth, so will be the future Church.

The Young People's Alliance is to be the nursery for our children. It is to aid in furthering Church attachment, and its activity is to be so directed, that the youth of the Evangelical Association feel at home in their mother Church and become convinced that for them there is no better Church on earth. And then other outside young people are to be brought in. The ranks of the youthful soldiers are to be recruited, and the boundaries of the Church enlarged. All this is to be accomplished by means of the Young People's Alliance of the Evangelical Association.

Up, then, and renewedly to the work, ye dear fellow Alliance members! The Lord was with us thus far, and He will be with us in the future. Take your place in the ranks. Your time is precious. You stand in the strength of your youth. You live in a highly favored time. You have gifts, you have means, you have opportunities, you have a heart for God and the youth of the Evangelical Association. You are responsible for all this, and God will in due time require you to give an account. Step bravely into the ranks of the Lord's hosts, work while it is called to-day, for the night cometh when no man can work. Sacrifice yourselves for the interests of your Local Alliance, and your Conference-branch Alliance, and take an active part in the welfare of the general Young People's Alliance. The Young People's Alliance of the Evangelical Association will live. It has come to stay. Everybody loves it and wishes it well. It has struck root in the soil of the Church. No storm will ever tear it

down. It will, if the Church is at all watchful, prove itself as one of the most blessed institutions of the Church in the future. May it increase by thousands and hundreds of thousands, and may it be and remain a close alliance against sin, the world, and the devil. God grant it for Jesus' sake. Amen.

## C H A P T E R II.

## Twentieth Century Responsibilities, and How to Meet Them.

*By Rev. J. B. Kanaga, A. M., Marion, O., with Supplemental Address, by E. B. Esher, Esq., Chicago, Ill.*

Of the moral, social, and political conditions of mankind it may be said that the roots of the present lie deep in the past. So under Providential care the future will be essentially an evolution from the present,—that which is to be the culmination of that which is. How a better and brighter future for humanity is to be achieved may be inferred from the orderly processes by which the Divine purposes have been unfolded through the ever receding centuries. The destiny of the race, as of the individual, will be self-determined. Thus the doctrine of revelation is illustrated in human experience and also corroborated and confirmed by the philosophy of history. The favorite Divine method in the progress of the ages is the enlistment of human effort to the utmost of our capacity and opportunity. In the use of all the approved and complex appliances of our Christian civilization “we are laborers together with God.” Besides the suggestiveness of the Divine method, outlined in all the history of the past, we have the instinct of obligation within us. This intuition of obligation is stimulated and instructed by the Author of the parable of the Good Samaritan and the wicked husbandmen. There is Divine sanction for a discussion of twentieth century responsibilities and ample suggestion as to how to meet them.

A broad survey of existing political conditions is upon the whole reassuring. From the historic view-point a somewhat irregular but steady advance is discoverable from primitive rudeness or savage barbarity all the long way to the best type of modern civilization; and tending, under Providential guidance, to the glorious goal, to which we are directed by the hopes and aspirations of the good and great, and especially by the inspired authors of predictions yet unfulfilled. Every century has had its own duties and difficulties; its own decisive victory or defeat, as heroic courage or cringing cowardice determined. So the manner in which all the succeeding centuries meet and master the age-problems that confront them is the key that would open for us a clear and comprehensive outlook in the world's future. What solemn and stupendous responsibilities will rest upon the race in the world's to-morrow we do not know. But standing almost at the threshold of the next century we may, without the prophetic inspiration, surely apprehend some of the dominant issues of that dawning day. There is a prevailing conviction, pronounced sometimes with the air of authority, that we are verging on a crisis-period of human history; that latent forces and elements await only for Providence to strike the hour of the advent of a new era. In considering the significance of this uninspired though widely cherished anticipation of the imminence of a new epoch we must remember that other ages have had their own peculiar conceits, wise and otherwise, the true and the false. Its prevalence is no proof of even the probability of future fulfillment. From all indefinite and unauthorized visionary views of the oncoming issues we turn to take our stand on the solid promontory of the actual present, and endeavor to secure from this survey an estimate of the maturing responsibilities of the century that is almost opening upon us.

We may appropriately first notice some of the twentieth century responsibilities of Christian citizenship. Among these, and of overshadowing importance, is that of demonstrating the possibility of popular self-government. The drift of the last century has been uniformly in the direction of republicanism. Even well-established limited monarchies, affording the essential advantages of constitutional government, are nevertheless exhibiting a restless and progressive impulse which guarantees great changes. The best political scholarship inclines more and more to a belief in democracy as the final form of government. The enlightened nations are in the lead onward and upward toward that ideal government of the people, by the people, and for the people.

Republicanism is yet in the experimental stage of its history. Its permanence and perfection is not assured by mere abstract possibilities. The history of nations now dead and buried, and of others still living, but with an uneasy life and a yet uncertain destiny, are in point as illustrations of the truth of this statement. The perfecting of the system in its adaptation to the ever-changing conditions of national life and its effective operation in conserving the interests of society, the practical wisdom and patriotism of the leadership of civilized nations will be tested to the utmost. Happy, if being tried, it shall come forth from the ordeal in triumph. This involves the obligation of statesmanship to rise above considerations of partisan service and success, with views and sympathies as broad as the possibilities of a nation's life, and with a disinterestedness that despises the restraints of policy, is ready to stake its all on steadfast adherence to principle—the principles of everlasting righteousness which are forever the undergirding of a nation's strength. That this type of statesmanship is on the increase it is not safe to affirm in the presence of so

much in this age to the contrary. In the pilgrimage of the nations, from the Egypt of the actual past to the Canaan of the ideal future, this is the Kadesh-Barnea. The responsibility of exemplifying one final form of human government in all the solemn grandeur of its immensity will rest upon the Christian citizenship of the next century.

We have been accustomed to regard the problem of popular education as already solved. Not all the boasting of the incomparable excellence of our common school system has been justified by actual results. From statistical exhibits it is manifest that on future generations will devolve the responsibility of preventing the increase of illiteracy in even the most enlightened nations on earth. It is believed by some that a national system of general education, receiving such support and supervision from the federal government as the individual States respectively required, would inaugurate the golden age of educational achievement. Be it thus, or otherwise, certain it is that the future will find at this point a duty difficult, but involving disaster in its neglect. The responsibility of moral instruction, which even our Christian and progressive America has so generally evaded will, with new weight of urgency, be handed down to other generations. Virtue must go hand in hand with intelligence to insure the general welfare. The union of Church and State is unauthorized in reason and revelation. We plead not for that. Sectarian instruction at state expense is an imposition; but the Bible is not sectarian. It should be regularly read and treated with reverence in all our common schools. Intelligence and morality are together the guarantee of safety in the grant of universal suffrage. Ballots, it has been well said, should be weighed as well as counted. The Bible and the ballot should go together. A church which fears the effect of the Bible in the common schools is only an organized apostasy, whatever its array of

numbers and however its claims are supported by antiquity. At the altar of the common good, conscience and culture will yet appear, and the responsibility will be squarely upon the twentieth century of pronouncing by either persuasion or power the high sanction of heaven, "What, therefore, God hath joined together, let not man put asunder."

The great social problems of the next century are already in view. The equitable and permanent adjustment of the increasing difference between capital and labor is a question for the earnest study of the Masters of social science and the political scholars of the not distant future. The tumults of the past have only added fuel to the fires of mutual antagonism. That method is under deserved censure, human and divine. Nothing short of the uniform observance of the old Bible ideas of righteousness, and the golden rule, and this alike applied on both sides, can secure and maintain any thing like a complete reconciliation between these opposing elements of society. That will do it, and that is the only thing that will. Wealth is now too tenacious of its prerogatives, and labor too sensitive to oppression. To emphasize the duty of the one and the stewardship of the other, and the dignity of both alike, is a responsibility of the twentieth century, and the remedy suggested the best that even Divine omniscience could devise for absolute ultimate adjustments.

Surpassing all other twentieth century responsibilities of Christian citizenship in that of the overthrow of the liquor traffic. At the instigation of Dr. Lyman Beecher a committee was appointed in the Presbytery of which he was a member, to inquire what could be done to counteract the evils of intemperance. After deliberation the committee reported that nothing could be done. This was about the beginning of this century. Since then there has been a wonderful advance of public opinion on this subject. This

monster iniquity of the age not only encounters opposition: it is confronted with an organized and determined effort for its overthrow. The cause of nine tenths of all the pauperism and crime is an evil of such magnitude as to demand the first consideration and supreme effort of all in authority. That the liquor traffic is thoroughly organized for self-defense is an open secret. Vast sums of money are pledged to the influence of legislation: and that influence is exerted through bribery and intimidation. The candidates for office are compelled to reckon with the rum power in estimating the probability of success. The actual influence of this old enemy of all righteousness upon the action of even the better class of public servants is amazing. Vice-President Henry Wilson stood loyally by his convictions in the contest in his own State, and boldly avowed his willingness to go down if need be with the defeat of prohibition in his own state. When that noble man was given the second place at the head of the national ticket, and observed how his temperance principles had cut down the majority of his party in two leading Western States, he advised the republican party not to load down its future with moral issues. Events since then show whether or not his advice has been heeded. The legal expedients for regulating the liquor traffic have been only measures of the most crafty sort, enacted and interpreted in no hostile spirit to the whiskey element. The Christian sentiment of the world is beginning to utter itself with an emphasis that resounds around the world. The combined forces of king alcohol are beginning to feel that the universal conscience of mankind is against the saloon. A conflict is imminent. No compromise is possible. A stupendous responsibility of the twentieth century is to abandon the whole iniquitous legalization scheme, and, at whatever cost, secure the prohibition of the manufacture and sale of all intoxicants as a beverage. Wiser in their genera-

tion than the children of light, the constituency of the rum power have shown their willingness to break away from all political affiliations in the furtherance of their own selfish interests. When will intelligent and well disposed citizens, when will Christian citizens, be as ready to do the same thing in the interest of suffering humanity and outraged principles of mercy and justice?

Let us now consider the twentieth century responsibilities of the Christian church. The times in which we live are generally regarded as transitional. Out of changed conditions, spiritual and ecclesiastical, will come obligations as new and diverse as the circumstances that gave them birth. Whether or not the church as represented by orthodox Protestantism is losing its hold upon the masses is not as yet satisfactorily proven. In just vindication of the church it must be admitted that never before in the history of the world were there so many counter attractions to draw away the multitude in mad pursuit of the myriad phantom forms of modern secularism of pleasure and profit. It is also to be noted that every phase of speculative unbelief has been diffusing itself abroad with all the characteristic energy of evil. The assaults of infidelity were never more vicious in spirit and methods. The power of the press has been extensively employed in a desperate conflict with Christianity. Considering the unprecedented energy and advantages of the enemies of the church we dare not allow any indiscriminate disparagement or prediction of the decline of her influence and authority. We must admit a powerful tendency to unduly magnify the importance of the externals of Christian worship. We are too objective; too much under the spell of this age of materialism. What should be only secondary and subordinate is given the ascendancy. Thus a church is judged by the same criterion employed in all secular enterprise and is operated in about the same spirit to

no very different end. There are prophet voices resounding about us which call the church to return to the source of power, and to arise for a mighty spiritual baptism to walk with her Lord in newness of life. The pending issues of so-called higher criticism and the pretentious claims of the "new theology" are not the most threatening phases of church life. I would not underestimate their possibilities of mischief. But more disastrous still the loss of the healthy moral vigor of Puritanism and the spiritual vitality and fervor of primitive Christianity. The Holy Ghost is the conservator of orthodoxy. If the modern church will but invoke the sanctifying influence of the great administrator of redemption and lead those who bow at her altars into the fulness of the blessing of the Gospel of Christ, then speculative and critical inquiry will go on without injury to the cause of truth or the interests of the Redeemer's kingdom.

Beyond any and all twentieth century obligations for the restatement of the doctrinal standards of Christendom is that of taking the simple Gospel message into all the dark regions of the earth. The supreme responsibility of the next century is the evangelization of the world. Providential openings of missionary enterprise among the leading Pagan nations appeal to all that is heroic and apostolic in the church of to-day. The Macedonian call comes in all the solemn emphasis and tenderness of a divine entreaty. In response to this voice from above the clouds, the church is to-day manifesting her greatest vitality and realizing her largest success. Our own church is second to no other denomination in missionary effort. The amount contributed for missions in proportion to our numerical strength and wealth is unsurpassed, and suggests to us that something of the self-denying spirit of our sainted Evangelical fathers abides with us.

The twentieth century responsibility of our own beloved Zion is worthy special consideration, and with this we shall close. If we have in a measure fallen in with the trend of the times we need to resist the current in that direction. Our church was a special providence to the spiritual conditions when and where it originated. It is still needed and has a glorious work for God and humanity. When God set the landmarks of our church in the beginning of this century, He pointed the way of her progress to the end of her existence. To lose our individuality is to ignore the necessity of our existence apart from others of like faith and polity. Our spiritual fervor and vitality, our simplicity of worship, our mission to the masses, our carefulness in Discipline, and more, and impossible of analysis or definition, our spirit and our life,—these all are to be retained; and while our church or any other church is such in character and aim, it will be needed and will have blessings abundant of the great Head of the Church. Let us pledge ourselves to the high and holy service of perpetuating the individuality of our Evangelical Association.

The ordeal through which our church has passed in recent years should teach us the majesty and beneficence of law and the wisdom of its enforcement. Nothing is more characteristic of this age than its distrust and disrespect of law, moral, civil and ecclesiastical. This involves the same attitude to authority. No one insists on the worship of ecclesiasticism, while many of the wisest and best in Church and State deplore that irreverence toward law and authority which is one of the significant signs of the times. Perhaps the most notable illustration of this fact is the gross discourtesy and insult, on important public occasions, toward the Hon. William E. Gladstone, the peerless statesman of England. Even his noble Christian character, his venerable age and his exceptionally long and able public service did

not shield him from the shameless exhibition of the law-defying spirit of the age. The same thing infects the life of the church. It has made trouble with us, and other denominations are in the throes of the same revolutionary tendencies. A distinctively twentieth century responsibility will meet us in this restless, evil spirit of the age. To meet it successfully authority must re-erect itself into a positive attitude and lay hold on its prerogatives. It must exercise itself to the ends for which it was instituted and the people must be educated to a right conception of their relation to "the powers that be." This is not simply civil jurisprudence, it is divine enactment, and issues from the shadow of Sinai.

With this obligation resolved into achievement, and the consequent strength of church government and possible efficiency of administration; with our old time flaming Evangelism and general historic character retained in its integrity; with faith in God and love for the souls of men we may go to the next century to realize in our denomination a continuous divine visitation and enlargement which would have made the heroic old Bishop Seybert shout in his saddle; and which will stir three worlds, defeat the devil, gladden earth and change the count of God's elect. The twentieth century responsibility of the members of the Young People's Alliance is to be loyal to God and the Evangelical Association.

#### SUPPLEMENTAL ADDRESS.

*By E. B. Esher, Esq., Attorney at Law, Chicago, Ill.*

The limited time set for supplemental addresses forbids extended remarks on all phases of the pending subject. I will therefore confine myself to brief remarks on the responsibilities of the "Young People's Alliance of the Evangelical Association" in its relation to our Church as an agency thereof.

The responsibilities of an individual are commensurate with and depend upon his natural or duly acquired endowments by and through the means of which he is enabled to meet and fulfill the same. Equally is this true of an aggregate number of persons organized into a body having for its specific object the attainment of a common end.

The "Young People's Alliance of the Evangelical Association," is, as its name indicates, an organized institution of our Church.

With a correct conception of the true character of the Young People's Alliance, necessarily involving a knowledge of its origin and purpose, the question appertaining to its responsibilities in the future and how best to meet them does not seem problematical.

The birth of the "Alliance," as an institution of the Church occurred at the session of the General Conference held in October, 1891. Interesting indeed would it be, if time permitted, to trace its history from its inception, in its inchoate form, the recognition accorded it in the Episcopal address to General Conference, to the final culmination of its creation by the supreme ecclesiastical body of the Evangelical Association,—the General Conference.

That it is an institution of the Church is a matter of record,—it is a fact. Except as such it has no existence. It is an agency which the Church established by the only body therein capable to establish institutions of the Church, by solemn enactment, and as if to emphasize the importance of this the youngest institution in our connection, legislation well considered, has thrown safe-guards around the Alliance, its purposes were specifically declared and it was endowed with necessary powers to do its work,—by all of which its character as an institution of the Church was indisputably established. [See printed journal General Conference 1891, pages 122-125.]

Thus established the Alliance, with its several branches, exists only in its relative capacity as an executive and administrative agency of the Church, by and through which the Church can the better fulfill her great mission. It is an agency recognized equally with other agencies of the Church, such as the Sunday-school, the institutions of learning *et cetera*, and is favored and fostered by the same protection. Its obligations to the Church are, therefore, of a like general nature as are those of all other institutions established by General Conference for the accomplishment of the work for which the Evangelical Association was founded and exists.

With this necessarily brief allusion to the character of the Young People's Alliance, but having the facts before us, can doubt exist as to the responsibilities of the Alliance during the twentieth century and how they can best be met?

First. As an agency of the Church, so formally and solemnly created by the General Conference, the greatest responsibility of the Alliance, (indeed comprehensively speaking I venture to say its only responsibility,) is now and will continue to be, so long as it continues to be an institution of the Church, the maintenance, in its proper sphere, of the fundamental doctrine of the Evangelical Association, and of the essential features of her polity.

The spread of Scriptural holiness including the advancement of the missionary cause,—all this and other phases of Christian work which is contemplated by the constitution of the Alliance and by the Discipline, can be accomplished properly and effectually only if it holds steadfast, both constitutionally and practically, to the governmental polity and genius of the Evangelical Association, with all which that implies.

Fulfilling its responsibilities in this regard, we need not speculate on the possibly varying condition of events in the future, for thereby we shall have been enabled to prose-

cute in detail the work entrusted to us as an Alliance and to perpetuate our organization so long as the Evangelical Association continues to exist.

To exercise in all its workings, fidelity to our Church, its doctrine, laws and institutions, in all their essentials is and will continue to be one great responsibility of our Alliance, meeting which (1) by an intelligent conception of the same, and (2) by practical devotion, will enable us to do the great work for which our Alliance was created and exists. It will then become still more a potential factor in the economy of the Evangelical Association for the accomplishment of good and a powerful agency for the preservation of the Church in its purity.

## CHAPTER III.

## Our Young People and the Institutions of Our Church.

*By Rev. G. C. Knobel, Chicago, Ill.*

In order properly to appreciate the institutions of the Church, young people must be guided by Christian sentiments and aspirations, must have been under the influence of Christian nurture and associations and must have a desire for the prosperity of the Lord's cause in general and of their own communion in particular. To such a state of mind and propriety of behavior pious communion with the Throne of Grace is indispensable. Pray without ceasing, is the practical injunction of the Apostle.

The fear of the Lord is the beginning of wisdom, and the true fear of God leads to reverence, to worship. We are impelled to it by a holy fervor, we pray often in secret, even children take a fervent part in the devotions of the family circle and of the closet, and thus by natural and yet supernatural development come in the progress of time to exercise their gift of prayer in public even though the beginnings of this form of worship be made with much fear and trembling. Blessed indeed is he who has learned the art of prayer! Who has not yet attained to this degree of Christian experience and maturity may learn of the heavenly Teacher who taught His disciples how to pray and will give His Holy Spirit to help our infirmities and to make intercession for us with groanings which cannot be uttered. Every such worshipper is a priest of the Most High. Anent this the

eminent, profound and deeply spiritual Dr. Luthardt pertinently remarks: "The universal priesthood of Christians is a great truth, for whose rediscovery and recognition we are indebted to the Reformation, and from whose admission no misuse that may be made of it must be allowed to deter us. It is based upon the Reformation perception that though the individual is brought to faith in Jesus Christ by the ministrations of the Church, his faith is not to stop at the stage of dependent nonage, but to advance to independent certainty of that salvation, the knowledge of which he owes to the Church. Every believer is a priest, that is, he has through Christ direct access to God in Christ; and it is at once his privilege and his duty to offer to God the gifts and sacrifices of his prayers and life. This is the first and also the chief meaning of the universal priesthood. It is, however, true that this does not exhaust it. For as the Old Testament priest returned from the sanctuary where he had been offering prayer, to bless the people, so, too, is it the privilege and duty of the New Testament priest, that is of the Christian, to be a blessing to others, by those works of love which prove the reality of his faith." This practical aspiration of the devout life must have nourishment and direction, both of which are found in that noblest and most precious boon which a merciful Father has bestowed upon an apostate world,—the blessed Bible.

The faithful reading and study of God's Word goes hand in hand with prayer; neither dare be neglected if we would retain the proper attitude of mind and heart to appreciate and utilize the institutions of the Church. Our young people manifest a laudable desire to become well informed, to read; if their reading is of the right kind that desire must prove the means of immeasurable good. But does the general desire for reading and knowledge also foster a corresponding desire for more intimate acquaintance

with the Book of books? Here *a large field lies before us.* Down East one of our preachers once used this expression in the course of his sermon at a camp-meeting, when one of the brethren on the platform, who had more ready mother-wit than faith in the speaker's ability, said in an audible whisper, "Wann er yuscht das Falter finne kennt" (If he could only find the bars!) If this convention can find the key to the problem how most successfully to interest and enlist our young people in the study of the Bible,—how to find the bars, that is the entrance, to this large and vastly important field,—then these sessions shall not have been held in vain!

Mankind in general and in an especial sense our dear young people, whose faith, not yet established in long experience, has need of manifold encouragement and help, desire something perceptible to the eye of sense as well as the eye of faith;—organizations, establishments, arrangements, institutions. The settler in the wilderness, as soon as he has provided a temporary shelter, first encloses a clearing of one field, and this step gives him a great advantage in the protection of the expected crop. Then a part of the field is set apart and enclosed with greater carefulness for a garden. Upon this he or his industrious helpmate bestows especial attention, be it in the cultivation of vegetables, fruit, or precious flowers. While field and garden flourish more of the wilderness is cleared away; there is industrious toil, improvement, planning and building until under the smile of Heaven, the happiest paradise of man on earth, a complete home with its affectionate family circle, is established. Whoever has such a prospect in view, and is permitted by kind Providence to realize its gradual felicitous development, has a thousandfold more pleasure in his work or business than one who enslaves himself or others only for sordid gain, not knowing or caring how to utilize his means for the

happiness of men. For similar considerations our young people desire organizations and institutions, for the realization of the best results in the present work before us; for the enhancement of the happiness and the benefits of our present surroundings; to meet the needs and claims of present social and ecclesiastical conditions; and as an earnest of the continued prosperity of the Lord's cause, which lies so near to their hearts.

Having by way of preamble cast a hasty glance into the inner divine life of pious youth, we will now let their appearance and participation in the public services of the Church pass in rapid review.

#### I. THE SERVICES OF THE SANCTUARY.

##### *I. The Sunday-School.*

This is considered as the spiritual nursery of the children, the garden or paradise of the young people. Their attendance and participation is quite general among the really christianized portions of society, and yet there is room for improvement even in this respect. But the school itself is no more nor less than what we make it. Here lies a most important task for the Church, and one which is not easily absolved. Marvelous progress has been made in the last quarter century in the plans and methods of Sunday-school work. We do not grant that all innovations are improvements; but in a general way much more is now expected and required of a Sunday-school teacher than formerly. By reason of these changed and increased requirements, many church members have drawn back from active Sunday-school work, instead of earnestly endeavoring to advance up to the required conditions. Others are careless, not to say indolent. If the attendance and interest among the adult members of the Church were as general as among the children, there would not be the deplorable lack of able,

consecrated teachers which here and there threatens the usefulness if not even the very existence of our Sunday-schools; and the Church could at least approximately fulfil her duty to the rising generation. But if the right kind of help is not at hand the superintendents are left to do the best they can to supply the classes; and the result is often apparent in superficial and inefficient instead of thorough and successful work. Many of our teachers build better than of wood or stone, or even than silver or gold; they rear a spiritual structure of diamonds and jewels to endure for the eternal heavens! God blesses them in their labors for His glory! They do a work which preachers might often attempt in vain. In the case of others it is a surprise, not if their scholars stay away at the first opportunity, or find a better Sunday-school elsewhere, but if they succeed in holding them. Then, too, children should whenever possible not be *sent*, but *led* to Sunday-school. Not "Go," but "Come!" If parents excuse themselves from regular attendance upon unimportant grounds, or perhaps seldom or never go to Sunday-school, they must not take umbrage at their grown up sons and daughters when they begin to feel "too big" to be Sunday-school scholars!

## *2. The Preaching Service.*

The number of clergymen who have the felicitous faculty of interesting and edifying children through preaching is but small. Most of us have yet much to learn in this particular. Through social gifts it is much easier to become popular. It is not wise to compel children to attend preaching; but we should beware of leaving young people under the impression that the Sunday-school is especially for them, but the preaching service for adults. Some parents whose children stay for preaching simply because it happens to be more convenient for their return home to-

gether afterward are so devout in the front pews that they have no idea and could hardly be made to believe how their young hopefuls pass the time farther to the rear. The preacher may see it from the pulpit; but it is often well that he cannot see all! What he does see, however, occasionally leads him earnestly to wish that his hearers might learn to *watch* as well as pray!

If the very desirable custom for families to sit together during divine service were so generally observed that children, especially larger boys, would not hesitate to comply with it, the most tempting opportunities for this manner of annoyance would be practically done away. It may in some localities still be preferable for the sexes to be seated apart in church, and it is better to be conservative on the question of discarding established and ancient custom; but under the present general aspects of society so little can be said in favor of this provincialism and so much in favor of the better way, especially for families to sit together and the children to remain under the eye of their parents or guardians, that the occasional advantages of the former custom are counterbalanced manifold by the patent superiority of the latter. Our young people should feel that their most appropriate place during the preaching service is to be seated with their parents; then are they in the most befitting company, and under the best supervision. Remember the Commandment to honor thy father and thy mother.

The church of to-day owes the institution of the Sunday-school a debt of profound gratitude. But while we appreciate the work of the Sunday-school, let us not disparage the services of the pulpit. It still pleases God by the foolishness of preaching to save them that believe. May all of our young people, with hymn-book in hand, lift up their voices in the sanctuary in holy song, reverently bow the knee in adoration and worship of the King of kings and Lord of

lords, and heed with attentive ear His preached word. In many of our churches the Sunday-school is held in the basement. The relation of the church or the preaching service to the school is such that the upstairs is a constant and efficient aid to the downstairs, and where that is the case the downstairs is sure to return the help lent with liberal, yea, glorious interest.

Pardon me while I further indicate how the elder may learn from the younger generation,—this order is as you well know customarily reversed. The Sunday-school welcomes all who come, there is joy and even pride over a large attendance, and premiums are frequently offered for bringing new scholars whoever they be. The members of this assembly are to have equal rights and impartial consideration. It is a popular institution conducted on democratic principles. But in the church a tendency toward exclusiveness has crept in here and there, and ecclesiastical exclusiveness is the most unreasonable and baneful of all! In this respect the Catholic Church maintains a commendable position in favorable contrast with that of many aristocratic Protestant Churches; and she understands perfectly how to utilize this circumstance to her advantage among the poorer classes and immigrants, and especially among our American brothers in black.

The Evangelical Association is but a small communion in comparison with the numerical strength of the leading denominations; and yet, when Christian humility and brotherly love are wanting, there often comes the temptation to aspire unduly after social recognition. “If only such and such persons could be won for the Church — that would be an acquisition to be proud of! — That would ensure financial support and lighten our own burdens! — That would give us standing in the community! But these poor people, — *only common trash!*” some old members and church officials

have been heard to say. "To-day they are here, to-morrow they may already be gone!" And yet when our blessed Lord would designate to the Baptist the crowning glory of His own hallowed toil, He sends him word that *the poor have the Gospel preached to them*. When once the humble and the poor are no longer welcome in the churches of the Evangelical Association, ICHABOD will be inscribed over her portals! The poor may be over sensitive, critical and exacting, for the virtues and graces are not confined to that class ; but the complaint that they are sometimes slighted, not to say ignored, in the distribution of the offices and emoluments of the church is not entirely unfounded.

Occasionally a selfish, and dictatorial spirit obtains among those long in office, as though the administration of the affairs of the congregation were exclusively *their* business. Possibly they have been suffered to monopolize the direction of affairs for so long that they have acquired this temper by imperceptible degrees. Because years ago they were the leaders in building the church, or consider themselves entitled to especial recognition for other services, real or imaginary — let others beware how they presume to meddle with their affairs! If they dedicated the sanctuary to God upon its completion, they have practically taken it back into their own hands a hundred times since ; and the use to which they have sometimes put their office and position would make it seem as though the cause were *theirs*, instead of the Lord's. A few go to the length of deporting themselves as though they had a lien not only on the church, but also on the pastor, whom they expect to administer the various duties of his office according to *their* way of thinking, to please the select, especially themselves. Why should he show any special concern for the poor and lowly? "He need not look to such for his support; *we* have to pay for this thing; we have built this church for ourselves and our

children, what need we bother about others? they may look out for themselves." This is *not* the voice and sentiment of our noble young people. From such narrow perversity may the good Lord deliver us !

Such silly arrogance reminds one of the officials of a certain district in the old country where a new gallows had to be provided. The village dignitaries seemed to be glad for the opportunity to achieve distinction in the faithful service of their day and generation, and agreed to provide something respectable. Great was their self-complacency upon the completion of the work, and the renown of the successful enterprise reached one of the other villages, where a criminal had forfeited the right to remain longer on earth, and not being considered a promising candidate for heaven, it had been decided to suspend him betwixt the two. At the last moment the gallows was found to be unserviceable, and as the entertainment could not well be postponed, the managers thereof concluded to apply for the use of the new gallows in the adjoining town. After earnest consultation among the solons of the latter place the answer was returned: "No, we cannot grant your request; the new gallows is for us and for our children!" I repeat: such is *not* the voice and sentiment of our noble young people. Our Saviour said not in vain, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

### 3. *The Prayer - Meeting.*

Complaint is sometimes made that our young people are not as regular in their attendance upon the prayer-meeting as formerly. This may be attributable in part to the fact that we now have special meetings for the young, with which the danger lies near of considering them as *separate* meetings for the young; and this logically leads to

the mistake of considering the regular prayer-meeting as an old folks' meeting. Parents should attend the young people's meetings, and the young people will not be likely to slight the regular prayer-meeting. Neither class can afford to slight the other. That there is here and there a lack of earnestness and zeal cannot be denied ; but we are entitled to hold that if the wants of the young people are properly recognized in the mid-week prayer-meeting, they will be as ready to attend and participate as of old. Has not the manner of conducting our prayer-meetings gotten into certain ruts, which no longer serve the best ends towards edification, inspiration and spiritual refreshing? Are not our prayers too lengthy and monotonous? Are not our public prayers much longer than our private prayers?

All recognition and honor to venerable old age ! But these do not require the young people in prayer-meeting to wait until the old folks have all led in prayer and begin to look at the clock. Anyway, on general principles, long prayers should receive the revision suggested by a practical brother for the sermons of a long-winded preacher : cut short at both ends, and set on fire in the middle ! Let our young people be encouraged to attend the prayer-meeting regularly and to take an active part in its exercises ; but let the leader of the meeting also recognize and try to meet the wants and tastes of the young.

#### *4. The Young People's Alliance.*

To this the youngest child in the family of the institutions of the Evangelical Association this entire day is devoted, wherefore our remarks under this head may well be brief. Most of our young people's societies have but begun to develop their systems of work. We are here to learn how to lead on our young people in this new field of Christian activity and usefulness, in which most of us have

but a limited experience, and where most of our promising rules, regulations and suggestions remain to be tested by practical use, according to the Englishman's maxim, that the best proof of the pudding is in the eating. The organization of a society is only the first step, and by no means the most difficult one. If later on its conduct should run out into questionable or even positively dangerous directions, great evil can result instead of the much hoped for good; and when an undertaking has once been allowed to go in a bad way it is exceedingly difficult to switch it back on the right track. May the good Lord in mercy protect us from the sin of negligence or indifference in this all-important work, and shield us from fatal error in its control and guidance!

What are the best means to provide such variety of exercises for the young people's meetings that they may continue to attract interest and promote usefulness? How can the Normal Course be introduced for systematic study without jeopardizing the adopted order of procedure, especially when the desire for the Normal Course is not unanimous nor even general? How can the zeal of the membership best be aroused for the Lord's work between meetings and directed to practical results in whatever may seem advisable to undertake? How can the study of the Bible and literary and musical exercises be connected with devotional exercises, so that all may work together towards the desired goal of edification, instruction and entertainment? Whether and in how far social entertainments and sociability in general are to be encouraged? Will our experienced Alliance workers please forward the solution of these and many other problems?

## II. OUR BENEVOLENT INSTITUTIONS.

These are: The Charitable Society, with its headquarters at Schuylkill Haven, Pa., for the support of

superannuated preachers and the widows and orphans of deceased preachers; the Ebenezer Orphan Home, at Flat Rock, Ohio; the Old People's Home, at Philadelphia; and the Deaconess' Work in which our sisters in Europe have made so commendable a beginning. The profits of our Publishing House at Cleveland, O. are used in part for benevolent purposes; and for brevity's sake I may be allowed to include in the list the Missionary Society, instead of speaking of that under a separate head.

Our young people should be encouraged to read our church papers regularly, then will they become duly informed upon the objects and interests of all these institutions. The preachers will gladly give further information if asked, and will cheerfully answer all reasonable questions. When our young people learn what it is for, what are the urgent needs, what results have already been achieved, they will joyfully answer the call to work and support. They rejoice in the realization of the fact that the cause of the Evangelical Association is *their* cause; that our Lord has a claim upon the best talent, time and gifts which they can render; and that He has said, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. The earlier they can be initiated into the grace of service and giving, the better.

How it delights children to receive presents, and in this respect many old people have young hearts! Teach them that *it is more blessed to give than to receive*. Because their wants are all supplied, because God has blessed them with fond parents and good providers, they are ever ready, when once enlisted in the cause, to help the needy, the sick, and especially the poor orphans. Our Young People's Alliances have here and there done commendable service in these several directions.

In the missionary work of our Church an enlarging field of activity is open to our young people. Go ye into all the world, is the Master's call to-day in a more extended and emphatic sense than ever before. Promising doors open upon every hand and Macedonian calls are heard in all directions. Not only should the spirit of liberal giving be more earnestly cultivated, but the Christian conscience should be aroused and directed to the fact of our personal responsibility for the world which is still in heathen darkness. Oh, for the consecration and the love of souls for whom Christ has died to say, Here am I; send me; and for a liberality ready to assume the support of all who are willing and capable to go as missionaries of the Cross to the heathen! We pray daily, Thy kingdom come; were the Christian church willing to pay for the answer to this prayer, were she willing to sacrifice more for the dissemination of the light of the Gospel of salvation in the foreign field, she would gain immeasurably in the graces of inner devotion, in Christian character and spirit, and probably also in numbers, strength and usefulness at home. The signs of the times point out the path of missionary duty and opportunity to the Christian church of to-day in characters so plain that he may run that readeth them.

### III. THE PUBLISHING HOUSE AND ITS PUBLICATIONS.

What Webster's Spelling-Book was in its day to our public schools, that and even more was Reiszner's Buchstabir- und Lesebuch (Speller and Reader), issued by our Publishing House, to us children of German Evangelical parents. Thousands of the members of the Evangelical Association owe it in large part to that book and to the German Evangelical Sunday-schools that they learned to read the Word of God in their mother tongue. Well do I remember the suspense of waiting and then the great joy

when *Der Christliche Kinderfreund* first appeared. And also the other periodicals, Bibles, Testaments and other good books which were issued from our Publishing House in the early days of small things! It is quite proper for our young people to say without hesitation, *our* Publishing House; for as is well known it does not belong to the officials at Cleveland, but to all the members of the Evangelical Association, to the young as well as the old, to laymen as well as preachers. How appropriate it would have been, had the length of our program seemed to justify it, to have a distinct treatise at this congress upon the achievements and prospects of our Publishing House!

This institution has done a great deal for our Church. The fathers could not have dreamed when they founded it, what a blessing it would prove to succeeding generations. I may say without fear of successful contradiction: our young people delight in our publishing interests and love to read our books and periodicals. *Das Evangelische Magazin*, edited by our genial presiding officer of the day, enjoys wide and well deserved popularity, being a most welcome visitor in thousands upon thousands of Evangelical families, and constantly gaining more and more friends beyond the pale of our own membership.

Particularly do we as a church owe this institution a debt of recognition and gratitude for its distinguished services in expounding and disseminating our old Evangelical, Biblical doctrines by means of our periodicals, books and tracts. Our denomination has not paid as much attention to dogma as to the more practical work of evangelization. To lead sinners to Christ, to build up believers practically in the most holy faith,—that has all along been considered our especial calling. We have not had any text-book on theology distinctively our own, excepting our Catechism, but have professed to draw our theology from the inspired

Word. And yet as to doctrine our denomination is practically a unit! For this happy unity we are largely indebted to the salutary influence and general efficiency of our episcopal supervision, but especially also to our wholesome church literature. Repentance, conversion, a change of heart, a conscious living experience of saving grace, *holiness to the Lord, THE FULLNESS OF SALVATION, these* have ever been the keynotes of the preaching and literature of the Evangelical Association. And these treasures of Christian experience even up to the very highest are also the prerogative of our young people! Let us all, young and old, improve every opportunity and the various means of grace with which our loving Father has so richly blessed us, to attain to the highest and best which the divine plan of redemption affords. Let us make full use of the means and methods sometimes designated as "ordinary" and let us never be timid about the considerate use of those designated as extraordinary. "For ever, O Lord, thy word is settled in heaven." "Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever."

#### IV. OUR INSTITUTIONS OF HIGHER LEARNING.

In conclusion I may also here be brief, for several representatives of these institutions of our Church have already been heard in this congress. By all means let our young people be encouraged to acquire a higher education. Why should a collegiate training be the exception instead of the rule for the children of well-to-do Evangelical families? And for those not blest with much of this world's goods the old saying generally holds true, Where there is a will there is also a way.

The old time prejudice against students and higher learning is fast disappearing from among us. If only those who come to our higher schools could remain long enough

to drink deeply from the fountain of learning, there would not be so much danger of "students' pride." Superficiality inflates, while thoroughness and depth foster meekness and modesty. To complete a course of study does not settle the question of education, not even *two* courses. It is related that a former student once boasted in the presence of an experienced teacher, that he had graduated from *two* institutions, whereupon the old professor dryly remarked, that he knew of a calf which sucked two cows, but *that* only made it the bigger calf! Those who would be glad to attend school, but are hindered by force of circumstances, need not grieve nor fret as though there were no other way. Whoever can read well — which can of course be construed to embrace much — can at least become well informed, which ranks next to being well educated. The minister of the Gospel, called of the Master of the Vineyard Himself to this high and holy work, should not hesitate to obey, and, with the Word of God in hand and heart, *go preach*; but at the same time he should make the best possible use of his God-given opportunities for the acquisition of useful knowledge. Shall a lower aim than this be sufficient for the laity? May we all, young and old, large and small, poor and rich, educated and uneducated, all members of the Evangelical Association, and especially all the members of our cherished Young People's Alliance, grow and increase "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

## CHAPTER IV.

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Denominational Young People's Societies.

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*I. Address by Rev. W. H. Messerschmidt, Naperville, Ill.*

The interest of the Church in the welfare of the young people is shown by what she is doing for them, and ever since her origin she has tried by various methods to train them for the service of God. For a century or more the Sunday-school has been one of the most potent means for the accomplishment of this object; and now she stretches forth, as it were, another hand toward them by these new organizations within her borders, thereby revealing her belief, that as yet she has not attained ideal success with the young people. There is a general desire in all lovers of young people that this new departure may reach the desired object, and the Church is more hopeful than ever. This general interest manifested toward young people's societies throughout the Church shows that the proper time for their inception had come; and if the motive and spirit that called them into being prevail in their members in the future, the hope of the Church will be realized. After the Church has tried various methods with more or less success, she now intensifies her efforts and supplements them all by this new force; but the intention is not to substitute this for any successful and well tried methods of the past. She is only hereby sending the young people after those of their own age, in order to bring the life, the enthusiasm and the vigor of youth into closer union; believing that this will be a great aid to the life

within the Church and a means of reaching the young people without. The special force of united influence for good is thereby acknowledged.

At present the various organizations formed in the interest of young people sustain different relations to the Church; some being denominational and others not. Among the latter may be mentioned the Young Men's Christian Association, which is of earlier origin, its branch in the interest of young women, but especially the Christian Endeavor Societies, and others. The only relation of these to the Church or its various denominations is one of affiliation, all being independent organizations. But early in this movement it was believed by many, that a closer fellowship with the Church could be attained and better work done if every denomination had its own general organization and every local Church its own young people's society, all subject to the Church and an integral part thereof. Consequently a goodly number of denominations, the Evangelical Association among them, have taken the work in hand in their own way and have given it within their respective borders their own denominational impress. Long before the movement became a general one, there existed in many congregations of various denominations local unions of young people who carried on work on some line in harmony with their Church. This experience already acquired caused the belief that the work could better be taken care of by each Church branch than by one or more general independent organizations. Perhaps the Y. M. C. A. may be placed as an exception, because of its special work. But as regards the other societies of young people in the present state of society in general, I would, without hesitation, express my preference for the denominational organization. In the City of God, we can as individuals best serve the whole by doing our share well and in our own peculiar way in the little sphere assigned us. And

what is true of the individual is equally so of a Church denomination, for it also has an individuality of its own, necessitated by its very existence. Because of this fact, every branch of the Christian Church has its own peculiar type of the Christian religion which as a rule it impresses upon all its adherents, old and young. Therefore it is usually only in their own denominational work that people are at their best and work with the greatest liberty and efficiency. As young people's societies have essentially the fostering of the spiritual interests in their circle for their object, they must be in close and vital union with the Church. If this movement is to be an arm of the Church, it had better not be severed; the child must be fostered by its mother, for it needs her continual supervising care. These societies ought to be in as close organic union with the church as is the Sunday-school. Not only is this to the interest of the young people within the church, but if these societies are to be a binding link to the church for those without, the mutual relation of these societies and the church must be close, both in spirit and in organization. I will not underrate the good that may be done by undenominational societies; but in this respect there seems to exist in them a defect that may prevent the preservation of much of the good accomplished by them. Their professed object is also to lead the young into the church; but it having no particular church to lead into, the young person is left too much to himself or to the influence of the few, while the cumulative force of the society is lost in this respect. There is a great difference between the power that draws into the church and the one that only points toward it. In many such cases the practical outcome must be very doubtful.

And if any new binding-links between the various denominations were desirable, it would seem hardly advisable to expect that of a band of young Christians, or perhaps

rather a mixed society of young people, who, for the most part may not be able to appreciate the good in their own church home. It is to be feared that in many cases the tendency may rather be, to draw away from the church, instead of binding to the same. It would be a sad ending of this movement, if it should ever become the rival of the church and thereby lose the sympathy and the fostering care of the same. *Of the church*, and that through the denominational channel, must these societies continue to receive impulse and direction; and *to the church* in the same manner must they give returns that gladden the heart; then the relation of each to the other will be as it should be. The young people must not only have love for the church at large, but also for the denomination to which they belong, and its God-given share of the work. There is a widening of ideas on this point, not healthy because it would level all differences; this is detrimental to good work, and the young should be protected from its influence wherever possible. Every denomination knows best what is good for its own young people, and can make the best provision for them.

These societies may fraternize and thereby learn of one another, and general interdenominational conventions at stated times may be profitable; but supervision and guidance, liberal in spirit, and the influence of maturer Christians can best be received by each through its own denomination and church. In that way can it also best be made helpful and tributary to the interests of the church. Let it be an ally of the Sunday-school and like that subject to the regulations of the church. If the spirit that gave it life and which is given it by the church be kept supplied from the same source, the work will be accomplished that God has mapped out for these young bodies, each in its own circle and in its own peculiar manner; but the aggregate will be one grand total.

Therefore let me repeat: The child must not discard the fostering care of its mother, the arm must not be severed from the body nor the branch from the tree; then the relations are natural and of mutual and lasting benefit. The life of the one will be the life of the other and the good accomplished will be preserved to the glory of God and the blessing of old and young. May God bless the Young People's Alliance, in whose interests we are here to-day, and through the same increase the prosperity of our beloved Church, as a reward for her loving care toward the interests of this her latest and most vigorous offspring!

*II. Address by Rev. George Husser, Chicago.*

I am for denominational Young People's Societies with all my heart, for the following reasons:

1. Because the youth *belongs* to its respective church as the children belong to their parents or as lambs belong to the fold. This is in accordance with the nature of things. The church is divinely commissioned to feed the lambs as well as the sheep. A church that retains not its youth will soon die out. Now the better the polity of the church, the purer its doctrine, the freer and fresher its spiritual life, the better is it qualified to fulfill its heavenly mission, and consequently the fairer its claim upon her youth to remain at home. If young people's societies are necessary to the well-being of the youth, the church can best provide and control them. To the above requirements the Evangelical Association comes up in a marked degree. She has a splendid organization; her doctrines are as pure as the Gospel itself; the Life of the Divine Head freely throbs in her veins, she is divinely planted; she has a right to exist; therefore to her belong all her youth. She can take care of them better than any other church or independent organization.

2. Because denominational societies can do *more good for God and humanity* than independent organizations. I mean permanent good that will last forever and receive the Lord's benediction. It is not enough to rear stately edifices; to map out costly lecture courses; to provide gymnastic exercises; to secure a world wide fame; to gain a prodigious membership; but the hosts that are yet strangers to God and His grace must be taken care of. Souls must be led to the Saviour; believers are to be edified in their most holy faith; character is to be built according to the Bible standard, and the world is to be filled with the knowledge and the glory of God. The youth of to-day are to do this work to-morrow. Only in the church can they become equipped for this work. Independent organizations may be stepping-stones, help-mates to the church-fold, but they can never be substitutes. They may lead to the outer court, but not to the Holy of Holies. If they have a Christian in their midst they must say to him, go join some church. And then he will find it a rather difficult thing to keep up membership in both. But the denominational society is a part and parcel of the church; becoming a member here means either being a member of the church already, or becoming one soon in the natural order of events. He need not go any farther to have his natural and spiritual, his lesser and eternal wants supplied; they are amply provided for in connection with the church. The church can best utilize the advantages afforded by Young People's Societies and the latter can best serve their purpose in connection with the church.

3. Because the controlling influence of the church is necessary to *the continued usefulness* of young people's societies.

Without ignoring the good that independent young people's societies have already accomplished, it is neverthe-

less a fact that as such organizations have grown older in years they have lost their spiritual vitality, become worldly and formal, and finally sunk to the level of a lyceum or a social club, with detrimental appendages and injurious extravagances. These deteriorating tendencies will invariably follow where the young people are left to themselves and where the hallowed influence of a live church is wanting.

Lacking pastoral oversight and church authority to which the society and each member is directly responsible for its work and conduct, lacking the benign influence of experienced church-members and fixed church opportunities, the independent young people's society is like a ship cut loose from its moorings, driven headlong by the increasing gale, with officers on board incapable to manage its machinery and unable to control the ship.

What wonder if under such conditions the very object of these societies is frustrated or the organization itself go to pieces upon the rocks of worldly pleasure?

Neither for literary nor for social culture do we at the present time need increased facilities; societies innumerable exist for these objects, but we do need *laborers* full of *Christ* and His *love*, in God's Vineyard, in the Sunday-school, among the poor and wretched of our large cities, heralds to carry Christ's salvation to earth's millions who are yet in heathen darkness. It is true denominational societies are also in danger of becoming powerless and worldly; but they are safe as long as the church is all right and as long as their connection with the church is intact. For these and other reasons I say, let us have denominational societies. And may the Young People's Alliance of the Evangelical Association live to the end of time!

## CHAPTER V

## The Spiritual Element in the Young People's Alliance.

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*By Rev. M. L. Wing, Berlin, Ontario, with Supplemental Address by Rev. J. Alber, Washington, Ill.*

The time in which we are privileged to live is in many respects a glorious one. It is nevertheless also very important. Its great achievements and golden opportunities are everywhere noticeable, and wonderful appear to us in the nineteenth century the productions of man. Art and science, philosophy and literature, inventions and discoveries, etc., as we have them before us especially in these days, clearly demonstrate the possibilities that lie within the reach and genius of man; but higher than these stand, as great triumphs, the moral and religious achievements of Christianity in the Church and the world. Christianity is not only sum and substance of truth, but is also exhibited as that divine power which Christianizes and文明izes the nations of the earth, leading them to the foot of the cross, where in its shadow they find true peace and sweet rest of soul.

The Christian Church, God's institution of saving grace on earth, bears the holy office of the Christian ministry among men and utilizes the powers and means within its reach, not only to serve mankind in general, but especially also to be the means of saving the young, leading them to paths of virtue and training them for usefulness to society in general. This is done without regard to sex. Through

it the Church will create for herself a golden age of prosperity to the glory of God.

Among the institutions of the Church the Young People's Alliance takes a promising place. As a branch on the vine of the Church it is a cardinal part of it, and hence has in this intimate relation a very hopeful future. That it has already become a blessed reality in the Evangelical Association is corroborated by this large Congress gathering to-day. May this memorial of to-day ever remain in the history of our beloved Church an occasion of grateful remembrance and thanksgiving to God.

The subject assigned us: "*The Spiritual Element in the Young People's Alliance*" is in many respects an important if not the important one in the work of the Alliance. The degree of importance with which the Church looks upon this new institution is clearly seen in the ever increasing interest it takes in its development and success. And why should it not? Can it do otherwise? We should bear in mind that the Alliance is, in the first place, of importance to the young people themselves. In their special interest it was organized and raised to an institution with others in the Church. The temporal and spiritual welfare of the young is to be enhanced. But to fully meet this grand and in many respects responsible purpose more than human efficiency is required — it lies beyond the power of human strength. Let this point especially be borne in mind. The young people should hail with delight these grand privileges so lavishly thrown in their path and make the most of their golden opportunities.

But is it not also a fact that without the Young People's Alliance many sons and daughters of the Church would be lost to her? It is in this we find that the Alliance also holds an important relation to the Church. The Church is God's nursery. She takes care of the tender plants as

well as the more mature ones, and by it does a work in her own interest and welfare, the reward of which shall never be wanting. As she does the work so will she be rewarded. Through it her life, faith and doctrine will be imparted, and in return will the Alliance be to her a source of untold blessings. Whether the Church realizes it or not, her own prosperity and that of the Alliance conjointly depends greatly on the proper relation they sustain to each other. This is therefore a vital question, for is a child of little consequence to the family? The young people to the Church? They are in many instances the first, best and very often her only hope.

But the importance of the Young People's Alliance to the State in general is not to be left without consideration. This is seen in its young but very hopeful history. Who has not looked with amazement at the Young People's Christian Endeavor work? In a brief period of time this work among the young people of the land has gloriously prospered, and will in a few years number its millions of adherents. In almost all Protestant denominations this movement for the welfare of the young is, in some form or other, vigorously entertained. It finds a place near the heart of every Christian Church, and promises to take deeper and deeper root in its very life and work. Through its conventions an influence for good is felt more and more, the public press is arrayed either for or against it. In this threefold sense the importance of the Young People's Alliance, viz., for the young, the Church, and the State, will ever have to be recognized and practically acknowledged as a great means for good.

That an organization, a Christian institution like this, to fulfill its interesting and high mission, sustain a true relation to and healthy union with God, is ever earnestly to be desired by the Church. We speak not of a wordly

organization, a political issue, not of earthly riches and great temporal treasures, but refer you to a Christian Alliance an ecclesiastical body that can only have a true existence in a blessed union with God who is the source of all spiritual life and power. From the very organization of the Young People's Alliance the spiritual element in its work was considered of vital importance; and if each branch of the Alliance in its own organization have due regard to this point it cannot fail. God's approbation will rest on the work thus begun.

But now the question arises: What do we understand by this spiritual element? In order to find a spiritual element, there must first of all be spiritual life. It is, of course, an old and well known question, but probably not so easily answered. How often do we sing the Christian hymns that enter into the blessed experience of the soul, yet no tongue can express, and if it be that of an angel, what the believing heart enjoys in a conscious salvation. It can say with Mr. Wesley:

" My God, I know, I feel thee mine,  
And will not quit my claim,  
Till all I have is lost in thine,  
And all renewed I am."

Evidently this spiritual element is something which has its existence in the soul's union with God, the author and source of all life. All natural and spiritual life comes to the world from God through the Son, who said: "I am the life," and of whom also the Scripture saith: "In Him was life." The Holy Spirit is the agent or bearer of this life, who proceeds from the Father and the Son and reveals the Son unto the world. In order to clearly establish the relation of the Son of God to us, Paul the enlightened Apostle says, Rom. 1:4, "And declared to be the Son of God with power according to the Spirit of holiness by the

resurrection of Jesus Christ from the dead." Here lies the beginning, the source of all spiritual life. The key to this fountain of saving grace is Christian faith in Jesus Christ, who is the true God and eternal Life.

This spiritual element is therefore nothing human, nor produced by human agencies or knowledge, nor that which may be obtained from man as such — it is divine in its nature. How essential therefore that an institution of the Church, a Christian organization in a special sense, maintain an intimate relation to and blessed union with this spiritual element; otherwise there can be no thought of a Christian Alliance as the Evangelical Association professes to have it. It must have proceeded from this source and have its existence in the same.

But in these days of false lights it is possible in religious and spiritual matters to be deceived by accepting that which seems to be true for that which is true in reality. It is therefore opportune for the Alliance ever to bear in mind that intellectual knowledge, be it ever so vast and learned, can be no substitute for this spiritual element or life requisite for Christian work. Much is being said and written in these days of letters about educating and training the young, which is worthy of all recognition on the part of the Church, but if this (*Bildung*) culture is to be the only means properly to fit men, the young especially, for their divine calling in life, it would be a moral crime against God's divine order. It may be a means of educating and developing man's natural faculties and intellectual gifts; but can never take the place of the so needful requisite, moral power and wisdom, spiritually to train man for the service of God in this life. Is there no danger among us probably to lay too much stress on the outward forms, the letter, that which is beautiful in order and arrangement, the social and even religious part in our services, while at the

same time the true spiritual element is more or less wanting? Brethren, be it ever so learned and attractive it will never be sufficient to meet the great needs of our Alliances. The Holy Spirit, divine love, the spiritual life, these alone quicken and revive and have lasting effect and blessed results. Great progress has been made in the arts and sciences. Man is capable of reproducing much of the beautiful in nature. The sculptor hews an elegant statue from marble; the artist paints a beautiful picture on canvas; the chemist arranges nature's varied elements into an object of wonderful combination. We admire the statue of the sculptor, the painting of the artist, the work of the chemist; grand as they all may be, they are only lifeless objects. Something is lacking, the most essential thing is wanting; that which would make them a thousand times more wonderful is wanting. It is *life*. Men have the power to make things, but *create* they never can. Power of creation is intuitive with God only. There is quite a difference between an artificial flower and one produced by the laws of beautiful nature. The former, grand as it may be, is without natural life; hence has no germ of reproduction and growth, no humming bee will be attracted by its beauty; while the latter is full of life, is reproduced to a thousand generations, and its sweet fragrance knows no end — these live in their sweetness though they be dead. What a difference! It is the living Saviour in our Alliances, the spiritual life and power that gives them a prominent place among the institutions of the Church. If they have not Jesus first and last in all their meetings and labors, to what purpose have they an existence? Spiritual life only is the true requisite to their future growth and development. The exercises, varied as they are, are to be directed by this spirit. Is this element wanting, why should the Church support and maintain them? They will, I fear, only prove a hinderance to her

holy mission. This Christian, religious, spiritual element therefore is the primary essential need, to give impetus and direction in all the departments of Christian work, effect spiritual life in others and further its membership in general. It is therefore very evident that intellectual endowments, good training, interesting and entertaining meetings, perfect order and arrangement in general, are not the necessary and so much desired spiritual element, neither can they be substituted as such; but the indwelling and powerful co-operation of the Holy Spirit, Jesus in His saving grace and presence are the true essentials of the Young People's Alliance to fulfill its holy mission for which it was instituted. May this element and life ever remain with this organization and thereby prove a blessing to the youth of our beloved Zion in all her responsible work. May the dew of heaven fall on her tender plants, may they grow and bring forth fruit to the great enjoyment of the divine Gardener.

The important question now is, How can the Alliance maintain this spiritual element and continue to grow in it? If the Alliance grows in it, it will naturally also preserve it. Let the Alliance use the means extended by the Church, and the necessary spiritual care and healthy nourishment to religious growth will follow. This is especially important with individual branches of the Alliance. The leaders are to be men of God endowed with the Spirit. Though the preacher-in-charge is superintendent in chief, yet his nearest assistant and right-hand man ought to be a person of thorough Christian experience, who not only enjoys the power of saving grace but is also capable of making the meetings spiritual and interesting.

The spiritual element of the Alliance also calls for a regular and diligent study of God's Word. The Bible is the Alliance's first great living fountain of all spiritual life. It

is the book for all classes of men, the greatest treasure of all nations and peoples on earth. It is given us by divine inspiration as a guide to the better land. It ought be read much and often. Daily sustenance for the body will not easily be neglected, it must be nourished for natural life; but is not the spiritual bread for the soul too often neglected? What else shall satisfy the immortal longings of the spirit? What give strength and abiding satisfaction to the soul? From this spiritual fountain of God's truth the greatest and most learned men in all ages have drank its life-giving waters. Thousands to-day like busy bees gather from the sweet blossoms of Scripture the precious honey of truth and are thereby spiritually strengthened for the arduous duties of life. It is the light of life, the staff in the valley of death, the shining star for the believer unto the throne of our great God. How important that the young people make it the man of their counsel and daily feed on its rich truths.

Another means to reach this end are the religious services. First of all we recommend the prayer meeting. Is it not wonderful how the soul is strengthened for religious work by means of prayer? The most efficient workers in the Lord's vineyard obtained their equipment in prayer to God. So the prophets and apostles, so the church fathers and reformers. Many of the Medieval artists had the habit of asking God's blessings on their plans and purposes. The Mohammedan begins no days work without prayer to his God. How much more should the Christian who professes to have a far superior religion! When Felix, the martyr of Abitina, publicly confessed Christianity, he was asked if he also attended the religious meetings. He answered with scorn, "As if a Christian could maintain his services for God without prayer." Well says the poet:

"Prayer is the breath of God in man,  
Returning whence it came ;  
Love is the sacred fire within,  
And prayer the rising flame."

Prayer produces true joy for service, leads to Christian steadfastness, saves from many temptations in which those who neglect it often fall and makes the work for God delightful. Properly conducted the prayer services will effect new interest and Christian enthusiasm among the young people. May they ever live in our Alliances.

But the experience or class-meeting is not to remain unmentioned. Confession is good for the soul, a means of spiritual strength to the believer. This the young especially need for furtherance in the divine life. The spiritual element receives a new impulse and new life pervades the young heart. Too much stress cannot be laid on meetings of this kind. They have proven themselves an untold blessing to all earnest souls. They lead the young to personal, practical work and draw out their powers for usefulness in the society. They ought ever to be encouraged and remain as one of the most blessed means of grace.

But this spiritual element will manifest itself in various ways. Above others we mention a love for the work. Love is not only the propelling power to all unreserved self-denial, it is the very cause of it. It leads the young to make a full consecration to God, the Christian worker to surrender all with joy for the Lord's service. It was love that the Lord Jesus demanded of Simon Peter as a condition for service. Confessing his love toward the Master, he received the commission to feed the lambs and the sheep. What is more beautiful than a consecrated, pious youth? It adorns the church of God and brings youthful vigor into the work in general. In such a relation the work at hand is performed with a cheerful heart, while success crowns the

efforts of God's people. Love and consecration are the secret of a steadfast, useful, reliable and acceptable Christian life.

Another manifestation is a spirit of prayer. Prayer revives and quickens the worker, it establishes and maintains the work. Pray and work is the watchword of all zealous laborers for Jesus. It always was and ever will be the sure means of success in all undertakings for God. The Saviour is in this respect unto all a perfect living example. The Apostles took their refuge to God in prayer. The pious church fathers were men of fasting and prayer. The prayer of the righteous man availeth much; it lightens life's burdens and sweetens the bitter experiences of severe conflict with sin and the world. A consecrated Alliance has this spirit of constant, faithful prayer. Peace, unity and love reign supreme and God's gracious blessings are realized in all the departments.

Further we notice practical Christian activity, as it is seen in the diligence and faithfulness of the worker. A spiritual element shows also works of charity in the interest of the needy. More could be done if all were more interested in this good cause. But if Christian activity has the glory of God for its sole object, then will it find its true worth and acceptance with God. A devoted spirit of church loyalty will also be manifest, the desired adherence of the young people to the church will not be wanting. They will be loyal to the public services, they have a spiritual home where they gladly go and remain. An active Alliance finds sufficient work in its own congregation. They will also be true and loyal to the publications and doctrines of the church. They will highly honor and appreciate them at all events. No other church papers are so well adapted, none so true to their wants, none so faithful in presenting the interests of the church. So it is with the doctrine.

But while we adhere to these external things, of more vital importance is the presence of the Holy spirit. Ever to abide in Him and He in the Alliance will lead to true faithfulness to God and an abiding in His love. An Alliance born unto spiritual life, trained within the pale of the church, possessing spiritual power, and bearing the seed of the divine Word, will be an instrument in God's hand for great usefulness to the church, whence by the grace of God it originated.

That it is no so easy task in these days of evil influence and worldly hate, and where the dangers for our young people are so many and great, to lead them to paths of virtue and spiritual safety, all earnest and prayerful workers in the Lord's Vineyard have ere this practically realized. Unless the congregations themselves who maintain the Alliances live near to God and continually make advancement in their spiritual life and standing before God, increasing in vital godliness and piety, the great purpose of the Alliance will hardly be achieved. This is ever of great importance. But in this great and grand work we need not feel discouraged. The promises of God are on the side of God's people; He will surely lead His own cause to a glorious success. The faithful worker also finds an inspiration to yet greater deeds of self-denial, through acts of love and goodness; by remembering that the Master of the harvest holds out to all such a blessed and satisfying reward, when days of toil and conflict are over. This gives courage and cheer to a devoted soul. Sowing, growing, developing, success and blessing in general will be seen in all departments of work. The work shall not have been in vain, for as we sow, so shall we also reap. Thirty, sixty and an hundred fold will be gathered from all the field to the praise of His great Name. Let the motto of the Alliance be, "All for Christ," "Onward and upward." And if the Holy Spirit hovers over this beauti-

ful garden of God, then will its plants bloom as the roses, new life will everywhere be visible and the King Himself will walk in His garden with great joy and gladness. Yet let it ever be kept in mind: "Not by might, nor by power, but by my Spirit saith the Lord." The letter killeth, the spirit giveth life. Therefore may we ever pray

"From that height, which knows no measure,  
As a gracious shower descend:  
Bringing down the richest treasure  
Man can wish, or God can send.  
Grant us thy illumination,  
O thou Glory, shining one  
Rest on all these faithful workers,  
From the Father and the Son."

#### SUPPLEMENTAL ADDRESS.

*By Rev. J. Alber, Washington, Ill.*

I have been highly gratified in listening to the able papers and excellent addresses on important subjects relative to the best interests of the Young People's Alliance of our beloved Church, and I am also glad to note that the Program Committee has paid due attention to the all-important spiritual element of the Young People's Alliance by assigning this subject to our brother who had just rendered such an excellent paper.

We are living in the dispensation of the Holy Ghost, and in an age in which we need the power of His presence more than ever before.

The Kingdom of God is a spiritual realm. Christ said: "My Kingdom is not of this world" and the Apostle Paul says in his Epistles: "The Kingdom of God is not in word but in Power," (spiritual power,) and again, "the Kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost." The founding of Christ's Church on earth was accomplished by the mighty power of

His Spirit which endued the Apostles with power to go forth and preach the unsearchable riches of the Gospel of our Lord Jesus Christ.

This all-pervading and eternal Spirit of God has always been and always will be a necessary, a permanent and powerful element in the Christian Household of God. The same divine life-power which gives evidence of the true church must also characterize all her institutions, the Young People's Alliance by no means excepted. This blessed institution of our Church was called into existence by the Holy Ghost, its members were called into life and active work by the same Spirit and if it would fulfill its grand mission the element of spiritual power must predominate and be felt in all its actions and doings. The Young People's Alliance has an educational, a social, a benevolent and a denominational mission; but the paramount object after all is the spiritual development of its membership. While it is necessary that the Alliance should have all the elements of true growth in order to do a genuine Evangelical work for the glory of God and the salvation of souls, yet the spiritual object must not be lost sight of.

I repeat, the Young People's Alliance cannot fulfill its divine mission in the formation of Christian character and the development of true manhood without the spiritual element which is to be the propelling power of the whole machinery.

This divine propelling power is to the Young People's Alliance what the screw propeller is to the ocean steamer, or the motor power to the street car. Without natural motive power there can be no speed or progress. So without this divine power there can be no life, no development, no activity, no achievements for God. All the work and activity of our young people must be prompted by the Spirit of Christ. so that every forward movement will be an upward

one. Let the motto of every Alliance be Forward! Christward! Godward! Heavenward! May a three-fold Spirit of God come upon the rising generation of our beloved Zion; and the blessed Evangelical heritage, founded and handed down to us by the "Fathers," be perpetuated through the instrumentality and work of the Young People's Alliance of the Evangelical Association unto the end of time, when all the ransomed and Evangelical Fathers with their loved ones shall be gathered around the eternal and glorious throne of God.

## CHAPTER VI.

## Practical Suggestions to Alliance Workers.

*By Rev. J. C. Hornberger, Corresponding Secretary of  
the Young People's Alliance of the Evangelical  
Association.*

The Young People's Alliance represents the youthhood of our Church. This is an interesting element indeed, an element in which lie the grandest possibilities concerning the future, and which only need the necessary care and cultivation, on the part of the Church, to produce a glorious fruitage. The Young People's Alliance has undertaken to solve one of the great questions of the Church of to-day, viz., *What shall we do with our young people?* A pastor of a sister denomination told me some time ago that he succeeded very well among the children of the Church, and also among the older people, but so far as the young people, the riper youth of the Church were concerned his efforts were, in a great measure, a failure. This is true of ministers and congregations in other denominations. The great question is, *What can be done to remedy the evil?*

There is a natural chasm between the Sunday-school, where the attendance is mainly small children, and the Church. This chasm is bridged by the young people's societies. Instead of asking the question, *what shall we do with our young people?* the young people's movement seeks to answer the question, *What shall we do for the young people of the Church?* If we do for the young people what we

can, then the question of what to do *with* them will be of easy solution.

The Young People's Alliance was called into being to call out and utilize the talents and capabilities of our young people in the cause of God and humanity. Young people want something to do; they must have something to do worthy of their God-given energies or there will be spiritual deterioration. The Young People's Alliance answers this law of their being by giving every one of them something to do by which their own religious life will be nurtured and the best interests of their fellow-beings promoted.

Members of the Young People's Alliance should always keep before them the object of their organization. The constitution says, "The object of this society shall be to promote the intellectual and religious culture of the young members and friends of the Church." There is danger of the meetings of the Alliance degenerating into gatherings for social enjoyment. There is provision made in the constitution for the proper recognition of the social wants of our young people, but this part of the work must always be held in subordination to the higher object of the Alliance "the intellectual and religious culture of the young members and friends of the Church." I trust our young people will always be in such a state of grace that they would rather attend a prayer meeting than a so-called "social." The amusement idea is alarmingly prevalent in our day, and many people, especially the young, seem to think that the great purpose of life is to be amused. Take more sober views of life. Remember the words of Longfellow: "Life is real, life is earnest."

The young People's Alliance is not only religious, but also denominational in its character. The pastor shall have general supervision of the society. The officers of the Alliance shall be elected from among its active members,

with the approval of the preacher in charge. The President, Vice-President, and Corresponding Secretary must be members of the Evangelical Association. Article 8 of the constitution says, "The Alliance shall at no time adopt any rule or practice contrary to the Discipline and spirit of the Evangelical Association. These safeguards around the Young People's Alliance are not to be viewed in the light of a suspicious censorship, but rather in the light of parental solicitude for its present and future welfare. We want our young people not only saved for Christ, but also for our Church, we want them not only devoted followers of Jesus, but also loyal members of the Evangelical Association. While we would labor with might and main against a narrow sectarianism, we would just as earnestly work for the cultivation of a healthful denominationalism.

The members of the Local Alliances are divided into different departments: Department of Christian Work, Department of Literary culture, Department of Sympathy and Relief, and Department of Entertainment. The names by which these departments are designated indicate the nature and scope of their work. Every member of the Alliance should be placed into one or the other of these departments. Every member should be made to understand that he is expected to do something. In selecting the members for the different departments the aptitude of the person for the work expected of him should be well considered. By giving all something to do, the one talent, with which some young men or women may be endowed, will be brought out and utilized to the glory of God.

Fitness for the position should be the only consideration in the election of officers. Personal likes and dislikes should never be allowed to play any part in this matter. The offices were created and are to be filled, not for the purpose of satisfying a vain ambition, but for the more success-

ful carrying on of the work of the Alliance. May there be an utter absense of self-seeking among our dear young people.

It is a mistake for our young people to look upon the meetings of the Alliance as a substitute for any of the regular meetings of the Church. Do not think because you attend the prayer-meeting of the Alliance, that it is therefore not necessary for you to attend the weekly prayer-meeting of the Church. You want the sympathy of the older members of the Church, you must have it if you would be successful, but you can never get it by standing aloof from the Church.

Be in hearty co-operation with the pastor in the work of the Church. Let the pastor feel that he can always rely upon the young people of his congregation. His experience and wisdom as a servant of the Lord Jesus Christ make him a safe counsellor. Always recognize him as the head of the congregation, which includes all the legitimate societies connected with it. Never ignore him in anything connected with your work. If he is what he should be, he will be glad for the glorious privilege of having the young people rally round him. It is not necessary that he should be made President of the Alliance, or fill any other office in it. It is a mistake for him to hold any office so long as there are young men and women competent for them. There is danger of us loading our Local Alliances and Conference Branches with too much preacher. Let our young men and women fill these positions.

Be fully consecrated to God. It is not talent or culture that accomplishes the most for God, but the spirit of entire, unconditional consecration of all our powers to the service of Him who bought us with His most precious blood. It is possible for all our young people to be in possession of this element of efficient service for Christ.

The Evangelical Association loves her young people. She recognizes in them young men and women who are the peers of the young people of any other denomination in intelligence, moral worth, and denominational loyalty. May God bless them, and may their present activities be but as the earnest of a blessed harvest all through the future years of the Church.

## CHAPTER VII.

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The Young Men of Our Country: Their Perils and Possibilities.

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*By Rev. S. J. Gamertsfelder, A. M., Assistant Editor of the "Evangelical Messenger," Cleveland, O., with Supplemental Addresses by Revs. H. I. Bittner, East Portland, Oregon, and George Johnson, Buchanan, Michigan.*

A young man came to Jesus in the days of His flesh, and asked Him the way to eternal life. The answer to the inquiry evoked the bold assertion from the young man, that he had kept all the commandments from his youth. Then Jesus beholding him *loved* him and taught him the way to lay up treasures in heaven. God *loves* the young men of the nineteenth century as well, and sheds on them the gathered light of all the ages to help them on their way. That battle-scarred veteran who looks upon a young man just buckling on his armor with a jealous eye in fear that this new recruit will outstrip him in noble service and heroic achievements, is not in harmony with the heart and purpose of God, and has need to be filled with the spirit of Christ. But, on the other hand, he whose heart beats warm with love constraining him to lift his voice in warning against the perils that threaten the young men of our country, is a servant of the Most High and a true friend of man.

Ever since the serpent beguiled the first couple of young people in the garden of Eden, young men have been con-

fronted with a wily foe, whose violent assaults could be overcome only by passing through the most dangerous and formidable perils—perils that tried the souls of the most noble and invincible. But the forces of evil have been accumulating for ages, subsidizing every new invention and conquest of art and science possible to corrupt and destroy the souls of young men; so that upon coming to the closing years of the nineteenth century, the young men of our day are thrust into the hottest and most perilous contest with evil that ever darkened the stage of human action. Such a wrestling against wickedness in high places was never witnessed before.

The young men of our country represent all the different grades of mental and moral fibre that characterize our race. The highest ambition of some does not rise above the gratification of bodily appetites and lusts of the flesh; in others the desire for wealth and popularity is dominant; while a few devote their time and powers to the higher pursuits of mental and moral improvement. Yet none are exempt from danger; imminent perils threaten every pathway of life. The refined and cultured young men have their peculiar foes to encounter as well as the sensual and brutish; and it is no reflection on satanic genius to note that he makes the higher molds of life the subjects of his fiercest onslaughts.

We can refer only to the leading perils that threaten our young men. Strong drink and its accessory evils are the blighting curse of young America. Like the fiery serpents of the wilderness, their deadly venom can be purged from young blood only by the gracious help of the infinite Jehovah. Intemperance, I impeach thee as the vilest curse of our land, as the blighting plague that destroys our homes, and as the pestilence that walketh at noonday. I charge thee as guilty of smiting the healthy bodies of our young men with

disease from head to foot and making their stately forms more loathsome than the leprosy of Naaman or the sores of Lazarus. I arraign thee as the enemy of virtue, good morals and Christianity, and the instigator of nine-tenths of all the crimes that darken our homes and imperil our government. Thou dost blot out from the soul of man the moral image of God and stamp thereon the counterfeit die of the devil. Though I could speak with the tongues of men and angels I could not adequately describe thy hideous deeds.

When the catalogue of crimes that are chargeable to the liquor traffic and the unspeakable sufferings that follow in its wake are spread out before the people, it seems that none, blessed with sound reason and sympathizing hearts, could stoop so low as to support this agency of evil and crime. Yet there are thousands of men passing as respectable citizens who are in league with this Satanic work, and a great multitude of fathers and mothers who are daily abetting this monster evil. Need I say that I refer in the first place to the legalization of the liquor traffic, and in the second to the creation and development of an appetite for strong drink? Instead of crushing this serpent with the heel of the law, the government of our country says to the heartless liquor dealers: For the sake of revenue, I give you license to traffic in strong drink, make drunkards and paupers and thieves and murderers and fiends of all the young men that you can entrap. Plant your saloons in the heart of the city, along the thoroughfares to the shops and stores and school-houses and churches, and drag the rising generation into your highways to hell; none dare disturb you or molest you; secure your permit, pay your tax and all is well. It is a crying shame that such legislation is tolerated in this land of the free and home of the brave. The saloon is a wide-mouthed peril, and it is the duty of every Christian and

every citizen to come up to the help of the Lord, to the help of the Lord against this mighty foe, intemperance.

The appetite for strong drink is engendered and fostered in many a household. Instead of being a wall of defense, many a home, either knowingly or ignorantly, is only rearing new recruits for this great harvest of destruction. The cider and wine and other home-made drinks found in many cellars only ripen the boys of the home for the gilded saloon, and the gilded saloon is the last step to the vile and filthy liquor shop. Ninety per cent. of our patent medicines are only bad whiskey mixed with drugs. These are found on the shelves and cupboards of many Christian families, and create the appetite for the fire-water that will sooner or later burn out the vitals of our young men and rob them of their strength and manhood. Ah! would you take a rattlesnake into your homes and allow your children to play with it? These patent medicines and home-made drinks are a greater peril to your sons than serpents with the most virulent poison hidden in their fangs.

But the liquor traffic does not stand alone as a destroyer of manly vigor and as an incubus on our civilization. It finds its accessories in the brothel and the pool room. There are but few young men after they have fallen victims to strong drink, that will not also stumble into the slimy pit of dissipation and lewdness. They will go on in their mad career and waste their strength by the dissipations of the midnight hours in the harlot's chamber. To be able to gratify their hot thirst for drink and their inflamed passion of lust, they resort to gambling. By this trio of evils conceived and nourished by the foulest demons of the pit, many young men sacrifice their reason, their health, their lives and their souls. They become total wrecks and outcasts of society. Let us raise an unmistakable danger signal all along the line while there is yet hope in the land.

When we turn to the young men of nobler blood who are not corrupted by these low haunts of vice, our thoughts are carried on a lighter wing; and yet our interest is only raised to a higher pitch because of the possible wreck of nobler life. There never was a time in the history of our country when our young men were so greatly imperiled by the insidious and subjugating influences of secularism as at the present. The whole atmosphere of our modern life is poisoned with the most extravagant views of worldly gain. The men who have succeeded by luck, tricks of trade, oppression of the poor and high-handed dishonesty to write their names high on the scroll of fame as millionaires are looked upon as models of success. As their names are published far and wide and thousands are ready to serve them and do them homage for a share of their gold, they inspire ambitious young men to follow after them. Our young men plunge headlong into the race for the "almighty dollar," and ere they awaken to a sense of their peril they are entrapped and swallowed up by the god of this world. We are drifting away from the great heritage of the puritans—faith in God and a sense of obligation to glorify His name. Well has President Patton said in referring to the great evils of our day: "When faith in manhood, allegiance to conscience, and belief in God shall take full possession of individual souls then national deliverance is secured."

Many young men of our day, dazzled by the sudden accumulation of wealth by the rich, rush into business and speculation and assume great risks. They are deaf and blind to all claims of God and their fellowmen upon them. Thousands dash headlong into ruin. They are checked only by the clash of their financial, physical and moral wreck. Greed for gain, haste to be rich is a hidden rock upon which an appalling number of our talented young men wreck their bodies and ruin their immortal souls.

The secularism of our day is manifested also in the bold desecration of the Sabbath, disregard for the church and the hot pursuit of worldly amusements. This last decade of the nineteenth century is recording the sad fact that ninety per cent. of our young men do not attend church services. Protestants and Catholics alike are deplored this ominous neglect of the means of grace by the young men of our land. The theatres, the turf and the base-ball grounds are not deserted; but the house of God is shamefully neglected by the very class upon whom we are wont to rest our fondest hope for the future. Shall we continue to offer the flower and strength of our population to the god of mamon? Or shall we return to simpler modes of living and bring unto the Lord who has made us and redeemed us the freewill offering of a hearty service? The secularism of our day is the chief hindrance of the spread of Christianity. All the allurements of the lower forms of vice, and all the organized forces of heathen religions, and all the onslaughts of infidelity are but insignificant obstructions to the triumphant march of the army of Christ, when compared with the suffocating, enervating and wasting influences of secularism. It drains the church of her strength and makes her a butt of derision in the eyes of her enemies. May the God of our Fathers, the God of Abraham, Isaac and Jacob, the God of Albright, Miller and Seybert and our God save unto us the sons of our own Evangelical families!

Should we fail to raise the danger signal anent the liberalism disturbing the church at present and threatening the young men who are just entering her service, this presentation of the perils that frown upon us would be seriously defective. The rationalistic spirit of the times is trying the metal of the church. Scientific methods of investigation are applied everywhere and Christianity is made a special target. The foundation stones of men's beliefs are

being surveyed and exposed; man has accepted the challenge: Come and let us reason together. As a result of this investigation in which not a few whose hearts are not with us have ventured to enter, there is a great commotion; but the greatest hubbub is made over those who have most signally failed in applying reason and science to search out the principles and facts of revelation. The reason of the great commotion is not due to the cry of the heretics themselves; for that is too feeble to be heard across the border line of theirnative country. But the world, the great enemy of the Church and Jesus Christ, has espoused their cause and is blowing their trumpets for them, in order, if possible, to scatter the flock of Christ. After a few restatements of religious ideas, and a recasting of old creeds by those denominations which are at present embarrassed by an iron bound system, in order to cast over board what was evolved from the brain of man and was not a pure outgrowth of Divine revelation, the fundamental truths of Christianity will stand out again in bold relief, without having suffered the slightest violence from the onslaugths of rationalism or Higher Criticism.

These aberrations are not new nor exceptional experiences in the world's history. Every student of history well knows that at various times the world and church authorities combined to convoke great councils to determine and express the substance and form of Christian belief. These things were not done either without great commotion. Notwithstanding all this, the seed of divine truth has been scattered far and wide, and the leading nations of the earth to-day avow allegiance to Christ. Nevertheless here is a chance to drift into a whirlpool. Destructive Higher Criticism is donning the garb of a sage, and in the affectation of superior learning, she may deceive and mislead the unguarded. Let us adhere to the impregnable rock of the Holy Scriptures,

and instil into the minds of our youth the wholesome and saving truth of the supreme authority of the Word of God, and we are secure.

There are spots in the sun, but these spots do not interfere with the sun's being the king of day and the natural light of the world. The church of Jesus Christ is not perfect, but there is nothing to take her place and none to supplant her. Though dark shadows and poisonous malaria still linger in the deep vales, yet we behold the Sun of Righteousness rising still higher and higher. We behold him rising to meridian splendors, diffusing light and warmth, purifying and sweetening the whole world. Christianity is marching on and every succeeding epoch lifts her to a higher level. Our young men are chosen vessels in ringing in a new era. Their perils, we admit, are alarming, but one view of their possibilities and one breath of the atmosphere purified by the godly activity of our young men in the church, fill our souls with new hope and inspire us with new courage.

What are the possibilities of the young men of fair Columbia that are now looking into the twentieth century of Christian progress and civilization? Has the Evangelical Association felt the warmth of their young life, and have her life forces been quickened by the lively pulsations of their young blood? If so, we ought to know something from experience of the possibilities of young men. Young men endowed with active brains and sound moral fibre, have spread out before them the greatest opportunities for development, and the widest and most encouraging fields for usefulness that ever greeted a descendant of Adam's race. They have opportunities that angels would delight to embrace.

It is a great thing to be a young man. It is a gift of God for which no substitute can be found. What must it be

to hold in one's hands all the possibilities of an unimpaired and noble life—a life covering all the experiences of serviceable activity and pure joy in this world and all the unknown exaltations of the world to come!

First of all, a lofty ideal is the great elixir that will transmute latent possibilities into real and active life forces. Emerson tersely says: "If you would elevate me, you must get above me." Three hundred years ago Michael Angelo looked upon the old Cathedral structure in Rome, which covered the traditional tomb of St. Peter. Its history dated back to the days of Constantine. Its hoary walls had looked down upon the highest ecclesiastical and imperial worthies as they came to worship at this sacred shrine for a thousand years. But Michael Angelo said: "I will raise it, I will raise it." Out of his lofty ideal came the St. Peter's of to-day, which surpasses the colossal beauty and grandeur of all the cathedrals of the world. The life and teachings of Christ afford the young men of our day the perfect ideal of life, Christ in us, the hope of glory. The voice of our great Shepherd, ringing down through the ages with no uncertain sound saying: Follow me, is the polar star that will guide all men safely into the haven of rest.

The basis of the possibilities of the human race lies in the glorious Scriptural truth that man was created in the image of God and redeemed by the precious blood of Jesus. Having a constitutional likeness to our Creator, we may think as God thinks, will as God wills, love as God loves and enjoy holiness as God enjoys holiness. But we have fallen into sin, every natural faculty of the soul is weakened and we are totally depraved. We are enslaved and bound by sin. But the truth of Christ's incarnation and atonement for sin makes us free. We are set at liberty by the free grace of God. In these truths we find the germ of all human possibilities.

Incentives to a symmetrical development of all their physical, mental and moral powers meet our young men at the very threshold of life with a stronger appeal than ever before. There is no country on this round earth that displays grander possibilities before the eyes of her young men than our fair land at the present time. There is no honorable occupation in life but what may, if faithfully followed, be made a stepping-stone to a higher sphere of activity and broader field of usefulness. The hod-carrier may become a skilled mechanic; the common salesman may become a chief partner in the firm; farmers and day laborers may sit in our legislative halls, and their sons become distinguished members of the medical, legal, educational or clerical professions. In this country splitting rails or driving the mules that draw a canal-boat are no obstructions on the way to the White House. Ancestral favoritism is practically outlawed and caste is not known.

It is now proclaimed in emphatic tones that a good mental and moral equipment is highly advantageous in every calling in life. The custom that a few select from earth's favored ones alone must prepare themselves by education and discipline for life's mission is vanishing; and on the other hand, all our young people are encouraged to pass through the preparatory schools of life, no matter what their occupation may be. The race is to the diligent and persevering of all nations and tongues. Let no young man fold his hands in despair. Every day adds new proofs that men of humble parentage depending alone on their own faithfulness and diligence may attain great proficiency in service, and rise to positions of honor and power. With a healthy body, sound mind and a pure heart you can reach the goal. The fatherhood of God and the brotherhood of man places you on a level with all other competitors.

There is a great demand for well equipped, trustworthy young men to fill responsible positions in life. Men in authority and having ability to give a liberal remuneration are on the still hunt for responsible young men, men of character as well as ability, whom they can trust. They are wanted in private business concerns ; they are wanted in positions of public trust ; they are wanted in our public schools, and they are wanted in the Church. They are needed in all the walks and avocations of life for leadership. The business interests, public affairs, educational interests and work of the Church are to-day represented by a greater proportion of young men than ever before. We repeat it then, there is a great demand for young men. But mark you, it is men who have been tested and are trusted, men of symmetrical development and fixed habits and good character. You are beckoned on by the fair hand of self-respect, duty and honor, and the world is ready to do you homage.

The most favorable opportunities are now offered for the intellectual culture of young men. Our excellent school system is supplemented by higher institutions of learning. And then the non-resident and correspondence courses of study and the privileges of city libraries afford every young man the opportunity to acquire knowledge and mental training for a useful career in life. Thousands are availing themselves of these facilities and are slowly climbing the hill of learning. In all ages young men of will and perseverance have surmounted all obstacles on their way to eminence ; but in our day, by means of these increased facilities, many more proportionately are in training for leadership in society. There is hope of lifting society to a higher level.

A very significant and encouraging omen of the times is found in the large proportion of Christians among the students in attendance at our higher institutions of learning. According to recent statistics more than three-fourths of the young men in a number of leading colleges are professors

of religion and are identified with some Christian Church. Education is a good thing if coupled with piety, and when educated young men go forth under the inspiration of the Holy Ghost to fight for Christ, they manifest such zeal and aggressiveness and faith that mountains totter from their base and fall into the sea before them.

The Young Men's and the Young Women's Christian Associations and the Young People's Societies are creating an epoch in practical Christian work. The young people's societies, under the sheltering wing of the Church, are calling forth the latent possibilities of our young men. In this department of Christian activity the Church provides for the needs of her young people, and the young people in turn bring new life and vigor and sanctified enthusiasm into the Church. In this mutual service strength is evolved and the Saviour of men is glorified. The Young People's Alliance, providentially called into existence at this opportune time, is a benediction of Heaven that will be felt to the utmost bounds of the Evangelical Association.

Young men are naturally endowed with certain qualifications that give them a decided advantage in the race for successful achievements in the battle for truth and right. Age, it is admitted, has the advantage of maturer knowledge. Rash youth may plunge into grave mistakes that the more experienced would avoid. And yet young energy will be up and doing, while age is debating the propriety of this or that action. The young man ever toils in hope. His ambition is not yet withered by the nipping blasts of misfortune, confidence has not evaporated through disappointment, and the noble-hearted young man is ever ready with a chivalrous spirit and courageous heart to throw himself into the fray wherever there is a call for real nobility of manhood. Youth ever works with the glowing enthusiasm, the romantic uplift, the ardent zeal, before which all obsta-

cles are as straws, and all difficulties but occasions for grander conquests.

When this fire of youth is consecrated to the Lord, it becomes a most hopeful element in the Church. When the Church wants to save a young man, the best agent she has to send out after him is another young man. When the Church needs missionaries for life-long service, missionaries that with the passing years will ingratiate themselves with heathen tribes and nations, she sends her young men. Has she a difficult charge to man at home and little money, she sends a young man, who can put his effects into a trunk and travel to the ends of the earth with but little inconvenience. While young men should honor the silver locks of age, the hoary sires, on the other hand, should not fail to recognize the blooming possibilities and special adaptation and qualifications for aggressive work found in our young men. We re-echo the apostolic injunction to Timothy: Let no man despise thy youth.

I cannot leave this platform without addressing a solemn word personally to the young men present. You as an individual have a special endowment of nature and spirit which you are to employ in the service of God your Creator and your Redeemer. God deals with you as an individual. The unity of God's mind is read in the species and genera of His handiwork; but the seemingly endless variety of His thoughts is also seen in the incomprehensible variety of nature and in the individuality of every organized being. The starry heavens present a host of glowing orbs each one peculiar in size, color and brilliancy. No two clover leaves are similar in form and size, and no two animals but what have distinguishable features. In like manner, every human soul has a life as peculiarly its own as though it alone were struck off by the plastic hand of God. You are endowed with a nature and spirit that has no counterpart among all the

millions of God's creatures. You have been led by the hand of God in a way solely adapted to your nature and your environments in life. The Spirit of God has led you as He has led no other soul in all the ages. The grace of God has been applied in a peculiar manner to your heart as an individual, so that you stand before God and the world as a unique product of Divine and human co-operation. You are what you are by the special hand and grace of God.

These truths underlie other solemn considerations. You are prepared by the hand of God to do a special work in life. The thoughts of your intellect, the volitions of your will and the emotions of your heart are intended by the Divine Architect of the temple of human souls to occupy a special place and to serve a special purpose. No one else can take your place. No one else can do your work, wield your influence or bear your responsibility. You stand before God as an individual endowed with possibilities entrusted to you and made to serve your lot in life. If you fail to fill your place and meet your obligations, the high purposes of God concerning you will be frustrated and His love for your soul will never be consciously realized by you.

Young man, what is your response to the call of God? Let this be the answer of your heart: To Thee, O God, my Father, who hast given me an immortal soul, I give my heart and life. And to Thee, O Christ, who didst redeem me by Thy blood, I consecrate my body soul and spirit which are Thine. To Thee, O Father, Son, and Holy Spirit, I give my life as an offering of praise for time and eternity.

#### SUPPLEMENTAL ADDRESS.

*By Rev. H. I. Bittner, East Portland, Oregon.*

Worthy Assembly, Friends and Representatives of the Young People's Alliance, Greeting.

It affords me great pleasure to speak to you at this time and place, to add a little to the many precious things that have been said so interesting and practicable during the sessions of this day.

The Committee on Program pressed me into service to-day to speak in the place of an absent brother, and allotted me five minute's time; therefore I will content myself by enlarging a few thoughts that have been presented by the former speakers.

I thank God from the depth of my heart that it ever came into the mind of our beloved Evangelical Association to organize the young people of our Church for the work of the Lord, by giving us a uniform constitution and a systematic plan of work so that we can this day enjoy so marvelous a growth in so short a time.

Herewith we do not desire to cast reflection upon the past of our Church, as though our fathers had been derelict in the care of the youth in the church of the past; no, much more would we emphasize the fact that most of us, from earliest youth, have been led to participate in the Sunday-school and prayer meeting as well as in the general church services to our edification and profit; yea, were led as by hand of parents and faithful leaders into the work of the church and the services of God. By the organization of the Young People's Alliance new channels of activity have been opened whereby we may do work in the Church under her own supervision and direction.

The local Alliances, the Conference-branches together with the General Alliance serve us the purpose to unite us all as one man, to carry forward the work, and reach the desired end in view.

In our work for Christ let us however remember the words of Christ to the young men who desired to follow Him: The first said, "I will follow Thee withersoever Thou

goest," the Lord answered: "The foxes have holes, the birds have nests, but the Son of Man has not where to lay His head." This answer suggests clearly that we may be ever so sanguine in our proposals to follow after Christ and work in His Vineyard, but that this in itself is not what is needed most; we must be ready to deny ourselves and be willing to suffer privations for Jesus' sake, if need be, to fulfill our calling.

In our Young People's Alliance work the young man must remember the injunction: "Take up your cross and follow me."

To the second young man Christ spoke, saying, "Follow me." This one, however, being of a different temperament said; "Suffer me first to go and bury my father." But Christ answered him very emphatically: "Let the dead bury their dead, but go thou and preach the Kingdom of God." This answer is very significant, since it is not a question of willingness to go, but rather a postponement of obedience, putting the call of God into a secondary relation. It was proper for this son to show his love to his parent, to remain with his father until death, but not so important as the Kingdom of Christ.

Let every member of the Young People's Alliance observe that the Lord lays a great stress upon the command to work as to time and importance. Let us not defer to obey the call of God unto this work.

The third young man came to Jesus saying, "Lord, I will follow Thee, but let me first go and bid farewell to them which are at home, at my house." Many a young man like the one just mentioned desires to do the Master's will and go to work in the cause of Christ, but allows himself to be tied down with the burdens and ties of friendship, so tied to mother's apron strings that it is impossible to go forthwith in response to the Master's call. Again how beautiful

the answer of Christ, a gentle rebuke to bring out the great responsibility resting upon those who are called to work: "No man having put his hand to the plow, and looking back, is fit for the Kingdom of God." Hence allow me to urge upon us all, and all the young people of our beloved Church, to labor for God and the Church when, where, and how it may please Him who says, "Go thou."

Be our temperament and qualifications what they may, one thing we will fix in our hearts; we will be obedient. Every one can do something in the Kingdom of Christ. Hence we, the Young People's Alliance, will unite ourselves anew to work for God and the Church faithfully all the days of our life, till the Master says, it is enough, come up higher.

#### SUPPLEMENTAL ADDRESS.

*By Rev. George Johnson, Buchanan, Mich.*

Mr. President: In the light of the facts brought out during the reading of the very excellent paper by Brother Gamertsfelder, we are forcibly reminded of the great importance of the work of the Young People's Alliance.

The Young People's movement in our Church, as well as the Church at large, is gaining marvelous momentum, and is looked upon with great delight as the "golden link" long desired by the ambassadors of Jesus Christ. It is the pastor's strongest ally and an agency through which the young and vigorous are to be led to a life devoted to purity and holiness.

The work to be done by the Young People's Alliance is precious and more lasting than pyramids; yea, when granite mountains shall melt with fervent heart, and when grand old Gibraltar, which has proudly defied the storms and winds of the ages, as also the quivers of fiery arrows which the sun sent upon it during the centuries, has gone up in

smoke, that which the Young People's Alliance does and has already done, will continue to exist and flourish.

We are to arrest the world in its mad career and downward course, and point it to the cross of Christ.

But in order to accomplish this, certain things are essentially necessary. We must be men and women of character. This is a grand requisite in soul winning. Nothing is more forcible. A character of integrity and veracity will impeach all evil reports.

In order to retain it, we must be in a sense *singular*, and avoid evil companionship. The common course of the world is wrong; we cannot go with it and assert principles of right and truth.

Therefore keep out of bad company. Rather be alone in the world doing what is right, though scorn and abuse, sneers and derision be heaped upon you, than to have the approval of the world and do that which is wrong. Imitate the young man who was walking, locked arms, upon the thoroughfare of a large city one evening. As the peal from a distant church bell fell upon his ear, he suddenly drew his arms from those of the others and said: "Boys, I'm going to church." The others laughed at him, but he was firm and again spake deliberately and said: "I have enjoyed your company very much, but we have been going wrong and I am not going a step further with you. I would like to have your company in the future, but if we are to go together, you will have to go my way, I am going to become a Christian and do right." Let us then have moral stamina and backbone. Adhering to principles of right, we cannot fail to do great things, for we move with the Arm of Omnipotence.

May we as members of the Young People's Alliance be firm and true to the cause of our God.

## Appendix.

### BIOGRAPHICAL INDEX.

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AKIVAMA, Mrs. Haru, descended from the Samura nobility, is one of the first Evangelical Bible-women in Japan, and is about 46 years of age. She became a Christian a dozen years ago and has been an energetic and faithful Bible-woman for seven years. She is especially gifted in the exposition of the Word, a rare talent among recent converts from heathendom, and particularly successful in missionary work among women and children. Her husband is also a Christian and a steward in the Church; and their only child, a son, is at our training-school in Tokio in preparation for the ministry. Mrs. Akiyama was not at the Congress, but her portrait is introduced in the missionary group as a representative of our converts from heathendom and as a counter-piece to that of one of the first missionaries of the Evangelical Association, since she is also the first native helper in the Japan Mission supported by private liberality. The writer is prone to believe that in her line of work lies the solution of the problem how to evangelize the masses of the heathen population. Thousands of Christian families and individuals have the means to support a native personal representative in the mission field, if they could only be brought to feel the responsibility of Christian people toward their unfortunate brothers still in heathen darkness and sin. May the tribe of our faithful lay-workers in the mission field increase a thousandfold! See portrait page 142.

ALBER, Rev. Julius, was born in the city of Toronto, Canada, in 1855, licensed to preach in 1884, and entered upon pastoral work in the Illinois Conference in 1886, where he is serving his third charge, Holland's Grove Circuit, near Washington. He is the author of the Memorial Dollar Plan for the payment of our missionary debt. See address page 288.

BITTNER, Rev. Henry I., was born in Ontario, Canada, in 1857. When five years of age his parents removed to Osceola County, Mich. He spent nearly four years of early manhood at N. W. College, and entered the ministry in 1880, in the Oregon Conference, where, after serving half a dozen different fields of labor, he was, in 1890, elected Presiding Elder. See address page 309.

BONNEY, Hon. Charles Carroll, President of the World's Congress Auxiliary of the World's Columbian Exposition. See biographical sketch page 20, portrait page 18 and address page 70.

BOWMAN, Rev. Hezekiah J., was born near Stoystown, Somerset Co., Pa., in 1835. Through excellent use of limited opportunities he was enabled to teach country schools, and then for a year attended Greensburg Seminary. Licensed to preach at 22, he entered the itinerant ranks at 24. After serving several fields of labor in the Ohio and Pittsburg conferences he removed to Iowa, where he served a number of charges, and also two terms as Presiding Elder. In 1875 he was elected editor of *The Living Epistle* and our English S. S. Literature, when the periodical literature for Sunday-schools was as yet in its early stages. He was the first editor of *The Evangelical S. S. Teacher* and *My Lesson*, and prepared a large part of the plan and copy for our English Evangelical Normal Series. He edited "Echoes of Praise," a Sunday-school song-book, issued in 1883, and compiled and

edited "Voices on Holiness from the Evangelical Association," issued in 1882, and also assisted in the preparation of our English Church Hymn-Book. After eight years of editorial work, he served for a time as pastor of the church at Bellevue, O., and then removed to Kansas, where he served several charges, but also had to desist for several years by reason of failing health. In 1893 he joined the Des Moines Conference and served as pastor in the city of Des Moines, and then at Creston, Ia., whence the heavenly chariot took him up on January 22, 1894. He was the first on the program of our Congress, leading the multitude in worship in a beautiful and exceedingly appropriate opening prayer; and he proved to be the first of our number on the program to be translated to the multitudes above who worship before the great white throne.

**BOWMAN**, Mrs. Kate Klinefelter, second wife, now widow of the above, was born in 1833, the fourth child of one of the fathers of the Evangelical Association, Rev. Adam Klinefelter and his wife Margaret, *nee* Dillman, under whose pious training her young heart was led out of a state of innocence into a state of grace. She has been a prominent and successful worker in our woman's missionary and temperance work, serving in various capacities and also as delegate and chairman of conventions at her own charges. She married Rev. H. J. Bowman in 1890, assuming the affectionate task of becoming a mother to his younger children. Her Christian experience is rich as her devoted life is beautiful. See portrait page 168 and address page 176.

**ERFFMEYER**, Rev. C. F., was born near Rockford, Ill., in 1856. Two years later his parents moved to Sauk Co., Wis. Convinced of his call to the ministry early in life, he devoted some time to preparation for the work at N. W. College and Union Biblical Institute, and entered the minis-

try at 22 years of age in the Kansas Conference. After a pastoral experience of nearly 14 years, during which he was successful in leading some 350 souls to the Lamb of God that beareth the sins of the world, and receiving over 400 members into the Church, taking up a number of new appointments and organizing 8 new societies, he was elected Presiding Elder, and is now serving his first term. See address page 226.

ESHER, Bishop John J., was born in Alsace, then France, in 1823. When he was seven years old his parents came to this country and settled near Warren, Pa., where the family experienced the change of heart and the divine life a few years later under the heroic labors of the model pioneer preacher, John Seybert. When he was 13 the family removed to the banks of the Desplaines River, about 20 miles northwest of Chicago, passing through the latter place when it was a town of a few thousand inhabitants. His father was the leader of the first class of our Church in the then far West, and the subject of this sketch became at 14 a teacher in our first Sunday-school in the West at its organization, within a few years its superintendent, and president of the first missionary auxiliary in the West, and at about 16 general exhorter in a society of 7 or 8 classes. At 21 he entered the itinerant ranks of the ministry at the first session of the Illinois Conference, held by Bishop Seybert at his father's house. After preaching one year in north-western Illinois, another in Iowa, two years in the city of Milwaukee, and one year in northern Indiana, he was elected Presiding Elder and stationed on the newly-formed Wisconsin District, which, at the close of his term, was organized as the Wisconsin Conference. He was then stationed in Chicago, and soon thereafter again elected Presiding Elder and stationed on Chicago District. At the end of this term he was appointed pastor at Plainfield, where he took the leading part in the

establishment of North-Western College, later removed to Naperville. While deeply engaged with this work, he was called to Cleveland, O., as editor of our Sunday-school literature, and also soon became treasurer of the Missionary Society and acting editor of the *Christliche Botschafter*. Two years later, in 1863, when not quite 40 years of age, he was elected Bishop, and has been re-elected every four years since. He organized our European and Japan conferences, and most of the younger conferences in this country. After his first visit to Japan, whither he was accompanied by his devoted companion (see portrait page 142), he published a volume in the German language, "Over Lands and Seas, a Missionary Journey around the World," in which he gives also accurate descriptions of scenes and places visited in Palestine and Egypt. He is the author of our Church Catechism, German and English, and was one of the compilers of our German Church Hymn-Book. He has for many years been a leading contributor to our periodical literature. See portraits frontispiece and page 142, and addresses pp. 90 and 161.

ESHER, Edward Benjamin, Attorney at Law, son of the above, was born at Aux Plains, near Chicago, in 1857. He graduated from the Chicago High School in 1875 and from the University of Chicago in 1879 in the full classical course. After reading law with the distinguished firm of Judd & Whitehouse, and taking a course of lectures at the Union College of Law of Chicago, he took his examination before the Appellate Court of Illinois, and was admitted to practice in 1881. He continued with Judd & Whitehouse for five years longer, when he was admitted into the firm; and when Mr. Whitehouse removed to London, the firm was reorganized as Judd, Ritchie & Esher. In 1887 Mr. Esher was admitted to the Supreme Court of the United States, being one of the youngest attorneys ever admitted to that tribunal.

Since then he has been admitted to practice in the Courts (inferior and Supreme) of seven different States. Through wide observation and extensive experience and practice there is probably no better authority on ecclesiastical law in the land than the firm of which he is an important partner. He has been a member of the Evangelical Association from his youth, Bishop Seybert having consecrated him in baptism, and has filled almost every office in the church and Sunday-school, to which laymen are eligible, having also been a trustee of N. W. College. He is now an efficient trustee and most liberal supporter of the Centennial Church, West Harrison St., Chicago, near which he resides. See address page 250.

GAEHR, Rev. Godlove, was born in 1844, in Wuertemberg, Germany. His mother dying before he was five years old, he was educated up to his 14th year in a thoroughly Christian orphan home. At the age of 18 he experienced the powerful workings of the Holy Spirit in his heart, and attained the Living Hope under the blessed influence of the Evangelical Association. At the age of 22 the call of the Church intensified his inner divine call to the ministry; and since that time he has been uninterruptedly in the work, laboring for years as one of our European pioneer preachers in various positions in Germany and Switzerland. In 1887 he visited America as a delegate to General Conference and became impressed that the better opportunities here for his sons made it desirable, if the Lord should open the way, to bring his family to Columbia's hospitable domains, which he did in 1889, and is serving the Church of his choice and love in the Erie Conference, being now stationed at Cleveland. See portrait page 142 and address page 153.

GAEHR, Mrs. Jacobea, was born in Switzerland in 1842. She received an exemplary Christian education. After leav-

ing the public schools she attended a Teacher's Seminary, graduating in 1861. She spent some time in French Switzerland for the acquisition of that language, and then taught in private families and in the public schools until her marriage to Rev. G. Gaehr in 1871. Three years earlier she had become acquainted with the Evangelical Association, under whose influence the seed of true regeneration to the divine life sprung up. She was soundly converted to God, and, in spite of intense opposition, united with our Church. In 1889, after many inner struggles, she resolved to bid adieu to home and the romantic rocks and hills of her native land in the interest of her four promising sons, the eldest of whom is now also a minister in our Church. See portrait page 168 and address page 186.

**GAMERTSFELDER**, Rev. S. J., was born near Warsaw, Coshocton Co., O., in 1851, and was licensed to preach in 1874. The same year he went to N. W. College and supported himself by teaching at intervals in Ohio and Illinois, graduating in 1878. After preaching for two years in the Ohio Conference he returned to Naperville and finished a course of study in the Union Biblical Institute. Returning to Ohio he preached for six years longer, when he was in 1887 chosen assistant editor of the *Evangelical Messenger*, Cleveland, O., which position he still fills. See portrait page 234 and address page 296.

**GOESSELE**, Rev. William, a member of the Committee on Organization of our denominational congress and its treasurer, was born in Baden, Germany, in 1826. At 20 years of age he emigrated to America, locating at Weissport, Pa., where he soon became convicted of sin and convinced of the necessity and possibility of the new birth, under the memorable preaching of Rev's Henry Fisher, C. Hummel and Bishop Seybert, and was converted during the pastorate of

the sainted father, Fr. Krecker, in 1848. In 1856 he removed to Illinois, and two years later entered the ranks of the itinerant ministry, in which he has served uninterruptedly for 36 years, four terms as Presiding Elder. He is a warm friend and liberal supporter of the cause of missions, and especially of our Orphan Home, of which he has been a faithful trustee for upwards of 20 years. See portrait page 142.

HORN, Bishop William, was born in Oberfischbach, Prussia, in 1839, emigrated to America in 1855, and settled in the State of Wisconsin. After some experience as a teacher of German schools, he entered the ministry in 1861, and soon became prominent as a contributor to the periodical literature of our Church and as a writer of poetry. In 1871 he was elected editor of *Das Evangelische Magazin* and German Sunday-school literature, being the first editor of the magazine in its present popular form as a family and Sunday-school magazine, and earning for it a general and well-deserved circulation among the German membership of our Church. In 1879 he was promoted to the editorship of the *Christliche Botschafter*, our German weekly organ, the oldest and most widely circulated German Protestant periodical in the country, which he edited with distinguished ability and success for 12 years, when he was elected to the highest position in the denomination by the General Conference of 1891 at its session at Indianapolis, of which he was secretary also at its two preceding sessions. He translated many books, e. g., Spurgeon's "John Ploughman's Talks," Dr. Strong's "Our Country," etc.; compiled "Der Goldene Wegweiser," and other books; wrote a "Life of President James A. Garfield," and a "Life of Bishop Seybert," about to be published. In addition to his episcopal labors he has lately consented to assume editorial charge of *Das Evangelische Magazin* and our German Sunday-school literature, to

fill a temporary vacancy. He resides at Cleveland, O. See portrait page 142 and address page 143.

HORNBERGER, Rev. John C., was born in Hahnstown, Lancaster Co., Pa., in 1845. He began his public career when very young as a school-teacher, and entered the ministry at 19 years of age, in the East Pennsylvania Conference. After a pastoral experience of 15 years he was elected Presiding Elder, and when serving in this capacity near the close of his second term, he was in 1887 elected to his present position as editor of *The Living Epistle* and English Sunday-school literature. He was the English secretary of the General Conferences of 1875 and 1879. See portrait page 234 and addresses pp. 217 and 291.

HUMMEL, Rev. Christian, was born in Wuertemberg, Germany, in the year 1810. After the common school course and confirmation according to the rites of the State Church, he attended a Latin school, his father having designed him for the study of theology. He was then not so inclined, and became a beer-brewer instead. In his 24th year he turned his steps toward Columbia, and after a passage of 74 days landed at Baltimore, and went directly to Philadelphia. Here he visited the services of the Evangelical Association held in a school-house on Poplar St., before we had any church in that city, and heard the first really Evangelical sermon on a Sunday, and on the following Wednesday was happily converted to God, and at the first opportunity was received into membership. In the course of a year his pastor, Rev. J. Schnerr, secured him a recommendation for the ministry from his class without consulting him; and a few weeks before the annual session he received orders, "You must go along to conference." In those days "to obey was better than sacrifice," and so he went to the session held in 1837 at New Berlin, Pa., 150 miles away, and was sent to the

extended Reading Circuit, as second assistant, with Rev. John Seybert as Presiding Elder. When a few years later missions were taken up, he was one of the first ministers sent out as missionary in the wilds of western New York and Canada, the territory of the Eastern Conference then extending into these regions. After serving various charges in the East, he removed to Illinois in 1854, where he has served in the ministry for many years, part of the time as Presiding Elder, until he retired in honored old age, after a ministerial career in the active ranks of 33 years, in eight States of the Union and in Canada. See portrait page 142.

HUSSER, Rev. George, was born in 1856 in Carver Co., Minn. His parents were from Alsace, then France, and came to this country the year before, settling in the famous Minnesota territory, in the midst of one of the wildest timber regions, where Indians and wild animals were for weeks the only visitors at their little bark-covered cabin. At the age of five his mother died; and in the course of time the children were placed among friends and neighbors, so that the subject of this sketch was among strangers from his eighth year. At 17 he was soundly converted while attending the public schools of St. Paul, and became a member of our Church. Soon after, while teaching school, he felt the call to the Master's vineyard, and in 1875 went to N. W. College. He entered the ministry in the Minnesota Conference in 1879. After 12 years of service in various charges in that conference, he accepted an urgent invitation to come to Illinois, and was appointed pastor of the historic St. John's Church, corner of West Huron and Noble Sts., Chicago, where a glorious ingathering of souls has blessed the closing months of his three years' pastorate. He was a member of the Committee on Organization of our Congress. See address page 274.

JOHNSON, Rev. Geo., was born in the city of New York in 1861, of German Lutheran parents. When he was four years of age they moved to Ironton, Lehigh Co., Pa., and 10 years later to Kent Co., Mich. At 18 he was soundly converted and united with the Evangelical Association. Feeling called to the work of the ministry, he spent some time at N. W. College and then joined the Michigan Conference in 1884, in which he has served various charges, being now pastor at Buchanan, Mich. He was chosen to represent the Michigan Conference Branch of the Young People's Alliance at our congress. See address page 312.

JOHNSON, Harry G., was born in Tamaqua, Pa., in 1868. The following year his parents removed to Reading, Pa., where he has since resided. He graduated from the Reading High School in 1885 and from Wyoming College in 1886. He assisted at the organization of the first Society of Christian Endeavor in his city and afterward became its president. In 1890 he helped to organize the second Young People's Alliance in the East Pennsylvania Conference and became its president. During the same year he organized the Conference Branch Alliance of his conference and was elected its president, which office he still holds. In 1892 he was chosen as Recording Secretary of the General Young People's Alliance and member of the Board of Control. Besides his varied church and Sunday-school work, Mr. Johnson has also served the people of his community in various capacities. At 18 he was elected District Chief Templar in the Independent Order of Good Templars, the district embracing five counties. In 1891 he was elected to the City Councils, and in 1892 was a candidate for the State Legislature, and in the same year was elected to the School Commission. He is a director in the Reading Relief Society, which furnishes provisions to the poor of the city, and also a director in the

Reading Center University Extension Society. He was always an Evangelical, his grandfather having been one of the pioneers of the Church. He is employed as book-keeper by his father and uncle, trading as Gasser & Johnson, owners and operators of a large planing-mill. On Young People's Alliance Day he gave an extemporaneous address which should form the concluding part of Chapter II., but could not be reproduced.

KANAGA, Rev. J. B., was born near Belleville, Richland Co., O., in 1859. His father's house was a preaching-place for the Evangelical itinerant before a church was built in the neighborhood. Educated at the High School of Belleville and the Ohio Wesleyan University, he was received into the Ohio Conference in 1880. Two years later he asked to be released for two years in order to further study, but served as supply during part of this period. Then he returned to the active ranks of his conference in which he has served some of the leading appointments. He is a regular and esteemed contributor to the columns of *The Evangelical Messenger*. See portrait page 234 and address page 241.

KLETZING, Prof. Henry F., was born at Fairview, Montgomery Co., Pa., in 1850. He received a preparatory education at Freeland Seminary, after which he moved with his parents to Belle Plaine, Ia., where he spent five years teaching in public schools. In 1874 he entered N. W. College, graduating four years later in the full classical course. He had, meanwhile, been licensed to preach and would have entered the itinerancy upon graduation, but was immediately appointed as tutor in his Alma Mater, and several years later as Professor of Mathematics, which position he still holds. He has been the enterprising and very efficient librarian of N. W. College for many years. Believing that instructors in a Christian school should be actively engaged in Christian

work, he has taken an active interest in the spiritual welfare of students and has under God been a blessing to many. He is also a director in the National Christian Association, of which the Rev. A. J. Gordon, of Boston, is the president. See portrait page 234 and address page 125.

**KNAPP**, Mrs. Ernestine, *nee* Hochstetter, wife of Rev. J. Knapp of the Germany Conference, was born at Durlach, Baden, in 1843. Religiously trained in the Christian home and in the way of the State Church, she yet felt the necessity of the special consecration to Christ to which she was encouraged in the services of the Evangelical Association which she began to attend in young womanhood. The new and enlarging experience engaged her in the interests of the Church heart and soul, and she became an active worker in the Sunday-school, in the missionary and young ladies' societies, and in the visitation of the poor and sick. Upon her marriage she made the best use of her extended opportunities to encourage and build up the work in these several lines, and especially in the opening field of the Deaconess' work, in which her labors have been owned and signally blessed of God. For further particulars we beg to refer to Mrs. Gaehr's address, page 186. See letter page 171.

**KNOBEL**, Rev. Godfrey C., editor of this volume, was born in the highlands of Canton Berne, Switzerland, in 1847. In his fourth year his parents removed to Ohio, locating the year following near Upper Sandusky, where they became charter members of the historic Indian Bush class of the Evangelical Association. Here his boyhood years were spent on a farm, the care of which devolved upon him at the age of 17, his father having died 12 years before, and the older brothers having taken up arms in defense of their adopted country. His school facilities here were limited to about three months each Winter; but at 16, while yet in the dis-

trict school, he received a high grade teacher's certificate and became a successful teacher of district schools at the age of 19 years. After attending Greensburg Seminary and Heidelberg College for two years, he finished the scientific course at N. W. College, and later entered Chicago Theological Seminary, from which he graduated in the full course in 1875, having worked his own way through seven years' study in nine years. He early felt the call to the ministry, but resisted for years, his choice being the legal profession, upon the practice of which a brother was just entering, and a maternal uncle being an eloquent barrister, who represented his district for many years in the legislative halls of Berne, becoming a political leader and the "Father of the House."

After serving several charges in the Illinois Conference he had an attack of bronchitis as the result of over-work and exposure, and asked for one year's respite; but finding his health more seriously impaired than he had believed, he moved to Philadelphia and built up a large subscription book business under the name of "Eastern Publishing House," associated with the "Western" of Chicago. Re-entering the active ministerial ranks in 1884, he served several charges in the East Penn. Conference, and while pastor of the largest congregation on Philadelphia District, he was in 1891 elected to a professorship in Union Biblical Institute, Naperville, Ill., but resigned two years later and became pastor of the Centennial Church, Harrison St., Chicago. He was the World's Fair correspondent of *The Evangelical Messenger* and Secretary of the Committee on Organization of the Congress of the Evangelical Association, improving his opportunities as such for the correct representation of his denomination in the leading works on the Parliament of Religions, some of which have already reached a circulation of 50,000 volumes. In view of these services, the importance of which can as yet scarcely be realized, many are glad to,

consider him as "come to the kingdom for such a time as this." See portrait frontispiece and addresses pp. 72 and 254.

LEOPOLD, Rev. William Augustus, son of Rev. Aaron F. Leopold, was born near Hellertown, Pa., in 1847. After leaving the common schools he studied at Willow Grove Academy, Allentown, Pa., and at the National School of Elocution and Oratory, Philadelphia. Brought up in the Evangelical Association, in which his father was a minister for many years, he was received into church fellowship under the labors of Rev. Thomas Bowman, now a bishop, at Linden St. Church, Allentown. He taught school at the age of 17, was received into the ministry at 19, and at once entered upon pastoral work, in which he has continued ever since, being elected Presiding Elder in 1891. He was also secretary of the East Penn. Conference from 1887 to 1891, and one of the secretaries of the General Conference of the latter year, by which he was elected a member of the Court of Appeals. See address page 228.

MESSERSCHMIDT, Rev. William Henry, was born in Brunswick, Germany, in 1854. In 1860 he came with his parents to Madison, Wis., and grew up on his father's farm. He attended an academy at Madison and later N. W. College, and then for some years farmed in Summer and taught district school in Winter, whereafter he obeyed the call to the ministry and served in the Wisconsin Conference from 1881 to 1891, when he accepted an urgent invitation to come to Illinois and is now pastor of the College Chapel at Naperville. See address page 270. *Rev. Messerschmidt 1908 in 875 pp.*

PFUND, Rev. C. C., was born in 1847 in Switzerland. After good home and common school training he attended college and also took a practical business course. Coming to this country in 1865 he became a member of the Evan-

gelical Association at Cleveland in 1866, and served as book-keeper in the Publishing House from 1867 to 1869, when he was licensed to preach and joined the Iowa Conference, of which he was the efficient secretary for a number of years, and latterly also a Presiding Elder. The General Conference of 1891 elected him a member of the Board of Publication. He made an excellent impromptu address at the Reform Meeting of our Congress.

SMITH, Mrs. H. C., *nee* Mary H. Dreisbach, wife of Professor Smith of N. W. College, Naperville, Ill., and granddaughter of Rev. John Dreisbach, the first Presiding Elder of the Evangelical Association, was born on Pickaway Plains near Circleville, O., in 1841. She studied at the Circleville High School and at Greensburg Seminary. She has conducted an infant class in Sunday-school for twenty-five years and has been connected officially with the Woman's Missionary Society since its organization, and is seldom absent from the monthly meeting of the local society. She was a member of the Woman's Committee of the Congress of the Evangelical Association. See portrait page 168 and address page 196.

SPRENG, Mrs. E. M., *nee* Minerva Strawman, wife of Rev. Enos M. Spreng of the Ohio Conference and daughter of Rev. Daniel Strawman, a prominent minister and wise counselor of the Ohio Conference, was born near Fremont, Ohio, in 1862 and has been identified with the Evangelical Association as an active worker from her early youth. After spending some time at the Fostoria Academy she was engaged at teaching in the public schools, and later entered N. W. College. In the second year of her college studies she yielded to a call to the matronship of the Ebenezer Orphan Home at Flat Rock, Ohio, of which her father was at that time superintendent. After her marriage she grad-

uated in the Evangelical Normal Course and in the Chautauqua Literary and Scientific Course of Reading and Instruction. Missionary work has been the chief desire of her heart. She was a leader in the movement for the organization of women's local missionary auxiliaries; and when the General Woman's Missionary Society of the Evangelical Association was organized, she became closely identified with it, serving in various local and general capacities, and now as its president. See portrait page 168 and address page 205.

SPRENG, Rev. Samuel P., editor of the *Evangelical Messenger*, Cleveland, Ohio, was born in Wayne Co., O., in 1853. After the usual advantages of a country district school he spent several years at N. W. College, and began his ministry in 1875 at Bellevue, O., where, during a service of eight months, over fifty souls were converted as a seal to his calling. After serving twelve years in the Ohio Conference, one term as Presiding Elder, he was elected to his present position. He was the English secretary of the General Conference of 1883 and at that session was chosen as the Fraternal Delegate to the General Conference of the United Brethren in Christ. In 1885 he wrote a book, "Rays of Light on the Highway to Success," and in 1888 his "Life of Bishop John Seybert" was published, which had a large sale. Besides these he has edited a number of works which have been extensively circulated. He was the efficient Secretary of the Program Committee of the Congress of the Evangelical Association. See portrait frontispiece, and address page 75.

THOMAS, Rev. C. A., at the head of the publishing interests of the Evangelical Association, was born in Germany in 1840 and came to this country when a boy of fourteen. He entered the ministry in 1859, was elected

Presiding Elder in the Spring of 1879, and in the Fall of the same year editor of *Das Evangelische Magazin* and German Sunday-School literature, Cleveland, Ohio, which office he still holds. When the young people's movement in our Church was organized under the General Young People's Alliance he was chosen president and through his tact and enthusiasm has done much to further that promising cause; and when through the lamented death of our honored Father Lauer the Publishing House was deprived of its head, "the fitness of things" pointed to the subject of this sketch as his successor in the arduous duties and weighty responsibilities also of that office. He is the author of "Biblische Geschichten;" "Handbuch der Maessigkeit;" "Handbuch fuer Jugendvereine;" "Rath an junge Maenner;" "Beruehmte Maenner und Frauen," etc. See portrait page 234 and address page 235.

WING, Rev. M. L., was born in 1852 in Wilmot, Waterloo Co., Ont., his father being a native of New England. Until sixteen years of age his life was spent on a farm, after which he followed mercantile pursuits for six years. His conversion was a decided step in his life for God and turned his attention toward the Christian ministry. Seeking better educational equipment he finally entered N. W. College, where he spent four busy years, and then joined the Canada Conference in 1878, where ten years later he was elected Presiding Elder, which office he still holds. He has been Trustee of N. W. College and Union Biblical Institute for some years as well as Secretary of the Institute Board. He is also the editor of a German religious monthly, published in the interests of his conference. See portrait page 234 and address page 277.

YAGGY, Miss Omo S., eldest daughter of Rev. J. H. Yaggy of Des Moines, Ia., who was recently elected Treasurer and

Financial Agent of N. W. College, Naperville, Ill., was born in Wheatland, Will Co., Ill., in 1867. At the age of twelve years she began the study of music and the piano and at the age of eighteen became a teacher in the schools of Audubon, Ia., where she remained four years, continuing her musical studies at the same time. Then she spent two years in the study of voice and vocalization in the Chicago Musical College from which she graduated with high honors in 1892. She is successful in teaching, concert, and oratorio work, and is also President of the Young People's Alliance of the Evangelical Association of Highland Park, Des Moines, Ia. Her connection with our congress is indicated in the program, page 60. See portrait page 168.